

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

Jackson, Miss., May 7, 1936

NEW SERIES
VOLUME XXXVIII. No. 19

\$10,000 MOTHER'S DAY OFFERING FOR ORPHANAGE

Who's Who and What's What

Howard Payne College in Texas announces, "Out of debt." Next!

Eighteen of the Baptist churches in Baltimore recently in simultaneous revival meetings report 216 additions, eleven other churches not reporting.

It is said that in 15 years Central Baptist Sanatorium in Waco, Texas, had 100,000 patients and 98 per cent of them have gone home healed and happy. Thank God for Baptist hospitals.

Rev. Elton Barlow and Miss Louise Drummond will be married at Florence next Sunday, May 10. He is an alumnus of Mississippi College and is pastor of churches in Leake County. The bride is an alumnus of State Teachers' College.

Congratulations to Sheriff T. B. Spann of Rankin County and to District Attorney Percy Lee on padlocking four of the liquor houses in the community across Pearl River east of Jackson. The people are aroused and determined that the law shall not be continually flouted by liquor dealers, who have no regard for the law, and who live off the corruption of the weak.

It is difficult for us to find words to express our appreciation to brother Harry Smallwood, deacon in West Laurel Church for assistance in getting the Record into the homes in his church. He has sent 106 names of subscribers. If there is any better deacon in Mississippi we do not know him. And we do not know any better work a deacon can do in his church than putting the Record into the homes.

W. O. Vought, Jr., student secretary in Missouri, announces a B. S. U. banquet at St. Louis Y.W.C.A. building May 16, 5 P. M. Program includes music, and speeches by Drs. Sampey and Holcomb and Mr. W. H. Preston, and Miss Sibyl Brame. Theme, International Christian Fellowship. Students, college professors, student secretaries, college pastors are invited. Tickets 50c at B. S. U. exhibit.

Pastor Wm. McMurry has now been with the First Church, Greenville, for two years in which there have been 388 additions. Some six months ago the church voted a program that eliminated card players, dancing and worldly minded people from their organization. It was a great step for the church and God has put His seal of approval upon it in increased numbers and a gracious spirit.

Don't forget to take your pocket book or check book to church next Sunday and make a generous offering to take care of the orphan children in the Home in Jackson. Ten thousand dollars is not too much for Mississippi Baptists to give for this purpose. More than 200 children are dependent on us, and more are asking admission to the Home. The Bible teaches us that "when my father and mother forsake me then the Lord will take me up." You are the Lord's agencies for taking care of them.

Brother J. C. Richardson has just closed a good meeting with Pastor Grayson at Eighth Ave. Church in Memphis. We hope to have a full report.

A good revival and 70 additions to the South Avondale Church, Birmingham, in a meeting in which Pastor A. H. Reid was assisted by S. J. Ezell and Clyde Brooks singer of Sylacauga, Ala.

"An ignorant old lady was asked by a minister visiting her, if she had religion. She replied: 'I have slight touches of it occasionally.' The descendants of this old lady have multiplied wonderfully."—Hazlehurst Messenger.

"WANTED—Two or three ladies to take places in a car going to St. Louis to Southern Baptist Convention. Share car expense, estimated at six to eight dollars for round trip. New Dodge sedan. Leave Vicksburg early Monday morning, May 11. Phone Mrs. Guilbert Banks, 1110 South St., Vicksburg, or the Pastor, First Baptist Church, Vicksburg."

We have seen the statement from a representative Episcopalian that their clergy may preach heresy but they can't pray heresy. We were reminded of this by reading a prayer of Kagawa in the Religious Herald. In the prayer Kagawa says: "O God, our Father, we thank thee that through the blood of the cross Thou dost cleanse our sins, forgive our shortcomings and purify us . . . Create us anew into men and women worthy of having received the redemption of the blood of the cross . . . We bless thee for granting us redemption through the blood . . . We pray this through the blood. Amen."

Pastor Virgil M. Hailey has been pastor at Raymondville, Texas, for seven years. These have been years of constant growth. The membership has increased from 147 to 741, and all departments have had a corresponding increase. Contributions for missions and benevolence have gone from \$248.00 to \$1,034.00. The church has built during the years of depression the first unit of a new church plant, and have not gone in debt. Raymondville has 3,000 people and the whole surrounding territory is a great mission field. Some good church in Mississippi would do well to bring him back to the state, where he was brought up. He and his father and brother were all graduated from Mississippi College.

The coming of Dr. T. L. Holcomb to the secretaryship of the Sunday School Board in Nashville meant the putting of a mighty evangelistic purpose into the whole organization from Nashville to the limits of our Convention. No better ideal could be adopted. No better objective sought. The whole force is keyed to the idea of saving the lost and the whole administration committed to this purpose. We are familiar with this conception of the work in Mississippi through the labors of brother J. E. Byrd and we are glad to see it find supreme place in the whole Southwide organization. "The Sunday School Builder" for May is replete with articles which carry out this purpose. The articles are by people who know what they are talking about and have proved their interest in soul winning.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

SIDE-TRACKED

In looking back over a period of nearly 28 years, the writer recalls several things which have side-tracked many preachers. In criticizing those things which were not considered to be Scriptural, many have advertised them. Much free publicity has been given to those things which were considered to be unscriptural. Those who advertised them doubtless meant well, but much time was taken from the preaching of the Word. The word has power and the Lord has promised to bless it. He has not promised to bless our arguments.

When the writer first entered the ministry, the question of alien immersion was claiming the attention of many writers and preachers. Many preachers up to that time had never heard of the subject, and a conscientious reading of the Scriptures would have corrected errors much faster than arguments.

The next issue was higher criticism. Being a student at that time, this subject was studied by the writer for quite a good while. There were two things which helped him. One was that the higher critics had made much ado about nothing. The other was personal experience.

Later on Modernism came to the front. Preachers fought each other and organized with and against each other while others continued to preach the unsearchable riches of Christ, and their preaching was rewarded.

Today Communism and Socialism are receiving much free advertising. We still have the unfailing remedy for all evils. The Gospel of Christ heals social ills and solves economic problems. It is not necessary to name the teachings of Christ. It is sufficient to teach and live the principles which He taught. All preaching and teaching may be tested in the crucible of unselfishness. If selfishness appears, it is time to become suspicious. If jealousy or envy become the motivating power, we do well to beware.

One recently said that Christ never discussed slavery. It is possible He did not discuss the kind of slavery which existed in the Southern States and in some of the northern states in the '50s and '60s, but He did advocate slavery. He advocated slavery for all of his followers and the greatest slave was the one who was a bond-slave of all. If all have the unselfish spirit which leads to helpfulness, then there can be no desire for lordship.

—O— THEY DO NOT PRAY TO PAY

Some have said that they pay their preacher

(Continued on page 5)

Sparks and Splinters

IMPORTANT NOTICE.—If you plan to use your clergy permit in connection with our offer of free round trip tickets to St. Louis, send 2 coupons, one for each way.

PLEASE don't put off until the day before you want to start to send us your list of subscribers for your free ticket to St. Louis. It requires a little time.

Pastor B. E. Phillips and Mrs. Phillips of New Hebron are getting back to health after a long siege of influenza.

In the announcement of Clarke College appearing in last week's Record, we should have said the college has served 28 years, not 38.

At Oakdale, Tenn., there were 24 additions to the church in a meeting in which Pastor Burris was assisted by A. D. Muse and Sam Raborn, who are now in a meeting at Crossville, Tenn.

Brother R. L. Cooper of Aberdeen, evangelistic singer passed through our office a few days ago. He had been in two meetings in Oklahoma, and was on his way to assist Rev. Wade Smith of Ft. Worth in a revival meeting at Juniper Grove church in Pearl River County.

Evangelist T. C. Crume was recently in a good meeting in Arlington Church, Knoxville, where there were 70 conversions and additions by letter. He is now with Dr. J. Carl McCoy in a meeting in Prescott Memorial Church, Memphis, where early in the services 30 additions were reported. In this church are 900 members and a fine spiritual atmosphere. During Dr. McCoy's brief pastorate there have been 450 additions.

We hear that brother Carl Kosanke will give up his work at Brookhaven and go to Ponca City, Okla., to join brother Crittendon as pastor's assistant. They worked together effectively at Brookhaven for several years. Mr. and Mrs. Kosanke are well trained for their work and give themselves to it with true devotion. We are sorry to lose them from Mississippi. He came to us from Texas. She is a daughter of brother A. F. Lofton, one of our Mississippi pastors.

The largest mine owner in the Birmingham District said, concerning the matter of "giving to God when we owe others": "I will take my chance of collecting from the man who puts first what he owes to God. My experience has been," said he, "that when a man makes what he owes me an excuse for not giving to God, that neither God nor myself gets what is due us." Stick a pin there and watch the "excuse-makers" in your church when you are taking pledges.—Ex.

Last week was religious emphasis week in Mississippi College. The speaker for these services was Dr. E. J. Caswell of Greenwood, who spoke at chapel hour each morning and at the church prayer meeting Wednesday night. Dr. Caswell is an exceedingly pleasing speaker and in great favor with our young people. It was our privilege to hear only his last address in which he spoke on the "Galilean Accent." He emphasized the Happiness of Jesus, also His Loyalty and Courage.

It is still true that every man with filthy hands wants to see other people have filthy hands. Here is a paper published in an adjoining state (there may be some of its kind in Mississippi) which gets large revenue from advertising liquor. It is pleading in an editorial with the people of Mississippi to license liquor so that the state may have "added revenues, an objective greatly to be desired at this time in all government operations." Just keep your filth to yourself and allow us to preserve our own self respect.

—BR—

A kind old gentleman, seeing a small boy who was carrying a lot of newspapers, said:

"Don't all those papers make you tired, my boy?"

"Naw, I don't read 'em," replied the lad.—Windsor Magazine.

Dr. W. A. Gill, pastor Eastside Baptist Church, McComb, is assisting in a revival meeting at First Baptist Church, Hearne, Texas, April 29th through May 10th.

Dr. G. S. Dobbins writes that the Louisville Seminary Alumni banquet will be held in St. Louis at the Jefferson Hotel May 15 at 7:30 A. M. Present-day Seminary life will be pictorially presented, with a historic sketch. Music by the Seminary quartet. Dr. Sampey will be the honor guest. Dr. J. C. Turner will preside. All friends of the Seminary invited. Tickets on sale at the Seminary booth.

The trustees of the Baptist Orphanage in Louisiana at a recent meeting elected Rev. B. F. Wallace as superintendent to succeed R. C. Buckner, recently resigned. Brother Wallace is an alumnus of Mississippi College, a native Mississippian who married Miss Carra Wiley of Clinton. His work for nearly all his ministerial life has been in Louisiana where the brethren have honored him and he has served worthily. He had not, at this hour of writing, given the trustees his answer.

On Sunday night, April 26, we closed a two weeks' revival service in First Church, Grenada. Rev. C. E. Patch (our own pastor), did the preaching while his father, Rev. W. F. Patch, pastor of the Presbyterian Church of Houston, led the song services. Rev. W. F. Patch's wife assisted him in the singing. As a result of this meeting we have twenty-three additions to the church; sixteen joining by profession of faith in Christ, and seven by letter. We had three persons to profess Christ, however, who did not join the church at this time.—Aleene Perkins, Church Secretary.

Dr. W. W. Hamilton, president of the Baptist Bible Institute, made a flying visit last week to Union University in Jackson, Tenn., and to Mississippi College at Clinton. At Mississippi College he put in several busy hours with the ministerial students. Dr. M. O. Patterson gave him his class hour; He was at the chapel exercise, attended the noon prayer meeting, lunched with the student body, met the ministerial association in the afternoon and had conferences with individual students. He said if requests for catalogs is any indication, the attendance at the Institute next year will be the largest ever. It was necessary to get out a second edition of the catalogue.

Brother J. E. Cranford recently conducted the funeral service for Rev. B. A. Ashford at Seminary who was converted and licensed to preach under his ministry. Brother Ashford's death brought sorrow to a wide circle of friends to whom he had ministered for more than twenty years. He was born at Alexandria, La., in 1867; married to Miss Lucile Powe in 1898 at Winchester, Miss. He leaves two sons, B. A. Jr., of Seminary, and Otis D. of New Orleans. At the time of his death Dec. 6, 1935, he was a member of the Seminary church, near the location of his ministerial labors. The editor had the pleasure of knowing brother Ashford and held him in brotherly esteem as did all who knew him. May our Father's blessing abide on those whom he loved.

The Commercial Appeal, a paper which has for five years advocated repeal of the prohibition amendment and the licensing of liquor sales, and profits largely by advertising liquor, says in a recent editorial, "Police officers are busy all over the country arresting drunk and reckless drivers, and judges are just as busy assessing fines and prison sentences." Well everybody knows that knows anything that this is bound to result when restrictions are removed from the sale of liquor. Who is more responsible for it than those who advocate licensing the sale of liquor. There is no use condemning the red-faced, white aproned, swell-bodies salesman of liquor and honoring the high hat newspaper manager who listens to the clink of coin coming into his till from advertising liquor. He is one of those who may be honored of men, but he is an abomination in the sight of God.

The Baptist Standard recently reported Dr. J. B. Cranfill as seriously ill with "flu" and complications.

By the assistance of good friends the Baptist Bible Institute students have secured two new buses for use in their city mission work.

Dr. Wm. F. Hewitt began his pastorate of Immanuel Church, Hattiesburg, Sunday. He is an alumnus of Mississippi College and is taking his doctor's degree from the Louisville Seminary.

Brother Middleton, a recent graduate from Mississippi College, preached the commencement sermon for the Clinton High School on Sunday morning, April 26.

Rev. R. A. Eddleman of Clinton preached at First Church, Laurel, Sunday for Pastor L. G. Gates who went to the Baptist Hospital in New Orleans for examination.

His Mississippi friends will join others in prayer for the recovery of Rev. Slater A. Murphy, pastor of Valence St. Church, New Orleans, who is seriously ill at the Baptist Hospital in that city.

If you attend the Southern Baptist Convention and are interested in any phase of Sunday school work, I would be glad to have you attend a breakfast Saturday morning, May 16th at 7:00 o'clock in the Castilla Tea Room at 1115 Washington Avenue. Price of the breakfast will be 50c. The speakers will discuss Sunday school work.—J. E. Byrd.

Dr. E. F. Haight of the Baptist Bible Institute returns this fall to his position as teacher after supplying for a year at Selma, Ala., First Church. Dr. A. E. Tibbs of the Institute is now given a vacation from his work at the Institute which he will spend in special study with Karl Barth in Switzerland. Dr. W. W. Hamilton, Jr., who has just gotten his doctors degree from the Institute with "magna cum laude" will teach in Dr. Tibbs' place for the year.

The church at Collins is being supplied temporarily by brother J. E. Cranford of Seminary. We understand they have called Rev. Malcomb Best of New Orleans to be their pastor. Brother Best is a Scotchman who has adopted this country, and was graduated recently from the Baptist Bible Institute. He has been pastor of some churches in Mississippi Association where we heard him preach some time ago most acceptably the associational sermon. Mississippians will be glad to give him a happy welcome.

Anybody who has put the Lord to the test in the matter of giving a tenth of his income wonders why anybody should ever hesitate to take the Lord at his word about giving. If a man does not believe Jesus when he says, "Give and it shall be given you," and believe it enough to put it to the test, how can he truly say that he believes the word of Jesus when he says, "Whosoever believeth on Him shall not perish but shall have everlasting life"? How is it at your house? It was Jesus who said, "When the Son of man cometh shall he find faith on the earth?"

We recently heard two preacher-teachers speak of the spelling of young men who are in schools for higher education as execrable, horrible and a few other adjectives. This spelling was by young men who have graduated from high school. We can thoroughly sympathize with them. The English language seems very hard for those who were born among English speaking people. It is hardly surprising that so many advocate "reformed" spelling for our language. Evidently these would be reformers have difficulty with their spelling. Even editors who are supposed to keep a good dictionary handy are not faultless in this matter, but they always have an alibi in the man who sets the type.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

ARE OUR CATHOLIC BRETHREN RIGHT? Proposed Action at the Coming Southern Baptist Convention at St. Louis Jno. Garland Pollard

Baptists have ever been the champions of the doctrine of separation of Church and State. This doctrine is superficially considered as firmly established in this country, but a necessary implication of the doctrine has, through the years in many states of the Union, been the subject of bitter religious and political controversies, which in many cases have found their way to the courts. The question raised has been whether public moneys may be appropriated to schools, hospitals, orphanages and almshouses owned or controlled by sectarian bodies. Generally speaking, it may be said that Catholics have been the most ardent advocates of such appropriations and Baptists have been the most active opponents. But today we find some Baptist institutions adopting the Catholic theory and accepting aid from the public treasury. I have before me a list of allotments recently made by the Federal government, amounting to more than \$1,500,000 per month, for student aid funds to the colleges of this country. Many hundreds of these allotments are made to colleges owned and controlled by sectarian bodies, including schools for theological instruction. In the list are represented many denominations including the Baptists.

Be it said to the credit of the Southern Theological Seminary and the Southwestern Baptist Theological Seminary, these institutions have declined to receive the preferred aid. I do not know to what extent other institutions have done likewise but I am informed by one of the Federal officials connected with the distribution of the fund that it has been generally accepted without question.

The argument in favor of its acceptance is very plausible and is in thorough harmony with the position the Catholics and others have taken in the battles they have waged for public appropriations. They, in effect, say, "By maintaining our public hospitals, orphanages and almshouses, we are relieving the public of a great financial burden. We do not ask any public money for ourselves. We do not even ask the government to reimburse us to the extent that we care for those who would otherwise be wards of the state. All we ask is to be allowed to be one of the channels through which the government bestows its benefits. It is not for ourselves we plead but for the poor and unfortunate who have been committed to our care and who are as much citizens of this country as those in public institutions and therefore are entitled to equal consideration." All of this is very altruistic but we all know that sectarian institutions exist in part at least for the advancement of the sects to which they belong.

Ohio has recently been the scene of a struggle growing out of the efforts of the friends of parochial schools to get an appropriation of \$5,000,000. The measure barely escaped adoption especially as it was urged as an emergency measure, which is, of course, the theory upon which the Federal government is now pouring out its money to sectarian institutions. I venture the assertion, however, that it will be difficult indeed to withdraw these benefits. The political pressure to continue them will be terrific.

What position should the Baptists take on this question? Shall they remain silent when a great principle for which they have fought is being violated? Shall their voices be silenced by the fact that some of their cherished institutions have become beneficiaries of these funds?

A resolution will be introduced at St. Louis at the coming session of the Southern Baptist Convention endorsing the position taken by our theological schools in declining Federal student aid and an effort will be made to have the Convention reaffirm the traditional position of Baptists on the important question of complete separation of Church and State. Unless the people of this country rally promptly to fight the use

of public funds for sectarian institutions, we are, in my opinion, entering upon a course which will lead to bitter rivalry between the denominations for subsidies from the public treasury, and we shall thus be traveling on the road back towards the union of Church and State.

TELL MOTHER YOU CARE Rev. H. W. Ellis

Is there somewhere today a dear mother
Who's loved you through all of the years;
Who sees you each day in her visions,
And whispers your name in her prayers?
You love her for all she has given:
Her yearning your sorrows to share,
Her love and devotion, so tender—
Then tell her today that you care.

From her cheeks once so radiant with beauty,
The roses are faded and gone;
The gold from her tresses has vanished,
The melody, lost from her song.
But mothers, like clouds in the sunset
Reflecting the purple and gold,
Grow ever more lovely at evening,
For beauty abides in the soul.

Oh how richly deserving is mother
Of more than you ever can do!
Her strength and her beauty were given
In bearing life's burden for you.
In spite of the hurry and hustle:
The urge of the burdens you bear,
Remember today precious mother,
And tell her how deeply you care.

Such a little it takes to make happy
Her heart so devoted and true:
A letter, a kiss or a flower;
A Mother's Day message from you.—
And, mother may leave you tomorrow;
Life's sunset may come unaware.
So tell her today that you love her;
Don't fail to tell mother you care.
Humboldt, Tenn.

HOW WE DID IT

If our plan at Lake for getting subscribers to the Baptist Record can inspire or help any other church, I shall be most happy to pass it on to you.

In the beginning of the year we print our aims for the year on a large poster and tack it on the wall near the pulpit. We generally have ten aims for the year. One of the ten aims is to put the Baptist Record in fifty per cent of the homes. The church commits itself to this program. Then we begin our campaign for the Record as the first step in the attainment of our ten aims. A wise and energetic committee is appointed by the church. This committee solicits all those who have the dollar to pay for the Record, on the reduced rate. Both last year and this year there were a few of those who had no money, but had food stuffs that were just as good as money, and since the pastor had to buy the same things from stores I told them I would pay them market prices and apply on a subscription to the Baptist Record. In a few cases where they had no interest in the Record I asked them to pay only fifty cents and I would supplement that with stewardship money, believing that it was calculated to yield good returns. In rare cases I have given outright subscriptions to some too poor to have it otherwise.

In this work I have had some of the most efficient work done by committees that I have ever known a committee to do. That was true last year at Lake and also this year. My heart is in it and I would like to see the Record going into every Baptist home in Mississippi. Our editor is saying things that the Baptists of Mississippi ought to read.

Fraternally yours,
A. A. Kitchings

LET'S GO

"Ask the People and They'll Subscribe"

By A. L. GOODRICH, Circulation Manager

COLUMBIA

Fine pastor, fine people, fine church; fine entertainment describes the Fellowship Institute at Columbia.

As always a good group of pastors were on hand along with representatives from most of the churches. We think every one agreed to put on Record campaigns soon.

One pastor having tried our plan was glad to recommend it as a workable and successful plan, but it is like anything else, it must be worked. It's not automatic.

Marion County is represented on our subscription list as follows: Columbia 34; Foxworth 3; Morgantown 1; Kokomo 1; Sandy Hook 1; Goss 1.

LIBERTY

C. W. Thompson is pastor at Liberty and it is a well known fact that wherever Thompson goes things happen. Liberty is no exception.

A good crowd was on hand. The Liberty people had prepared well for the visitors and Moderator Cox of Gloster presided in his usual fine way.

Several pastors promised Record campaigns soon which suited us exactly.

Amite County has subscribers as follows: Liberty 35; Gloster 72; Peoria 8; Smithdale 6.

MAGNOLIA

Fine reports from the Magnolia folk concerning the work of the new Magnolia pastor, Rev. F. K. Horton. He certainly does know how to take care of visitors.

Many of the Pike County pastors were on hand and as always, when asked, most of them were glad to plan for Record campaigns soon.

Pike County subscribers are as follows: Johnston Station 1; Summit 13; McComb 69; Fernwood 3; Magnolia 37; Osyka 33; Barto 1; Gillsburg 21.

All figures given above include R.F.D.'s.

THANK YOU

Mr. Hugh Foster, Hernando; Rev. Norman L. Roberts, Hattiesburg; Rev. Judson Chastain, Lexington; Rev. J. H. Lane, Oakvale; Mr. T. W. Elkin, Meridian; Rev. J. P. Harrington, Jackson; Rev. A. T. Cinnamond, Kosciusko; Mrs. J. H. Lee; Louisville, Route 2; Mrs. E. N. Spradley, Hopewell; Mrs. P. E. Guest, Cumberland; Mr. J. P. Wright, Eupora, Miss.; Mrs. A. B. Cooper, Morton; Mr. Wm. Holder, Port Gibson; Mrs. Stella Autrey, Columbia; Mrs. J. W. Askew, Hattiesburg; Rev. H. G. West, Ecu; Mr. G. J. Burrough, Tupelo; Rev. Owen Williams, Utica; Mrs. G. M. Herring, Vardaman; Mrs. Carlean Sullivan, Hopewell; Mrs. J. E. Green, Brookhaven; Rev. R. B. Patterson, Calhoun City; Dr. Josiah Crudup, Belzoni; Rev. W. C. Sledge, Money; Mr. D. M. Booth, West Point; Mr. L. A. Powell, Dundee; Mrs. E. C. Pitts, Brookhaven; J. L. Wray, Sweatman; Rev. Jas. A. Bryant, Tylertown; Mrs. W. I. Hargis, University; Mrs. J. W. Kervin, Columbia; Mrs. C. L. Woodley, Iuka; Mr. Harry Smallwood, Laurel; Rev. W. E. Stewart, Leakesville; Rev. S. A. Williams, Osyka; Rev. C. C. Weaver, Noxapater; Mrs. Carl B. Boland, Big Creek; Mrs. J. H. Lee, Louisville; Mr. B. J. Hewitt, McComb; Mrs. W. B. Able, Meridian; Dr. Wilburn Lawrence, Meridian; Miss Jennie Glass, Centreville; Rev. N. B. Saucier, Elliott; Rev. C. J. Olander, Cruger; Rev. A. B. Polsgrove, Charleston; Dr. N. D. Timmerman, Clarksdale; Mrs. J. A. Cuave, Perkinston; Rev. R. H. Campbell, Perkinston; Mrs. Bradley Barnes, Hattiesburg; Mrs. T. Bridgers, Belzoni; Rev. J. Martin Gilbert, Lucedale; Rev. J. W. T. Siler, Merigold.

EDITORIALS

To the Memory of
J. W. LIPSEY, A.M., D. D.
whose One Hundredth Birthday was
Sunday, May 3, 1936
From A Loving Son

HEART-FELT RELIGION

This expression is probably not so much heard now as in a generation past. This does not necessarily mean that we have a different kind of religion today from that of a generation ago. But it may mean that we have shifted the emphasis a bit. And emphasis is an important item in religion as in everything else. Emphasis sometimes determines heresy and orthodoxy.

The phrase "heart-felt religion" is not found in the Bible, but its equivalent is. The same thing is expressed in other and sometimes quite similar language. Anybody who takes the time to look it up will find that the word "heart" is one of the most important words in the Bible, both in the Old and New Testament. To quote one out of a multitude of cases in the Old Testament, David said, "My heart is fixed." And one from many in the New Testament, "With the heart man believeth unto righteousness." It is easy to see from this last that the heart of man is the heart and center of the Christian religion. We need not multiply quotations of this kind.

It is true that when the Bible speaks of the heart, the reference is not simply to feeling and emotion, but it does always mean the internal controlling element in man, including all that we were in the habit of speaking of as understanding, emotional response and decision or choice. It is that within man which responds to God.

The Bible makes it clear in every way that the religion of which it speaks is different in kind from every other religion. And the difference is first of all in this, that is on the inside of the man, whereas all others affect him from without. Everything else reaches him only outwardly, affecting his outward conduct. It attempts nothing else; knows nothing else. But the religion of Jesus begins by changing things on the inside. Jesus starts with "Ye must be born again."

The scriptures on this subject multiply. The kingdom of God is within you. The kingdom of God cometh not with observation. My kingdom is not of this world. Not that which goeth into a man defileth the man, but that which cometh from within. From the heart proceedeth fornication, etc. He is not a Jew who is one outwardly . . . but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter. It is God that worketh in you to will and to do of His good pleasure. It is the will of God to make known what is the riches of the glory of this mystery, which is Christ in you the hope of glory. Not the putting away of the filth of the flesh but the response of a good conscience toward God.

Failure to get the significance of this truth brings two dangers. One is that some are in danger of substituting outward ceremonies or outward conduct, the following of a certain regimen, for the internal response of the heart to the work and Spirit of God. It is not enough to be baptized. It avails nothing to be received by some sort of ceremony into church connection. To substitute this is to be fatally deceived and leave the soul without any vital connection with God. This cannot take the place of being born of the Spirit. To be born of the Spirit of God is to have awakened within us aspirations, longings, desires, joys to which the natural man is a stranger. Nobody can truly say "My soul doth magnify the Lord, and my Spirit hath re-

joiced in God my Savior" unless he has been born from above. Then and only then will he know the meaning of "heart-felt religion."

The other danger is that those who have been born of God may be walking and even serving in the flesh rather than in the spirit. There are too many of the Galatian type among us, people who need to learn that "as we received Christ Jesus, so we must walk in Him."

"Having begun in the Spirit" they seek to be made perfect in the flesh, or to end in the flesh. Our routine of church life; our programs and training courses; our tasks self-imposed, or imposed on us from without; these things may be the works of the flesh rather than the fruit of the Spirit. They are like ornaments tied on a Christmas tree, rather than fruit growing on an apple tree. They are the poor imitation of rouge and lipstick, rather than the glow of health on the cheeks and lips made from strong and vigorous health within, caused by health-giving food and exercise.

Deeply and even sadly do we need to look to that which is within. How alluring the words of Jesus, "Give for alms those things which are within; and behold all things are clean unto you." Jesus said of the Spirit, "He has been with you and shall be in you." Ask yourself the question, "Is God on the inside?" Ye are the temple of the Holy Spirit which is in you.

"Into my heart; into my heart
Come into my heart, Lord Jesus.
Come in today; come in to stay
Come into my heart, Lord Jesus."

MEDIUM OF EXCHANGE

Everybody knows what is the medium of exchange in the business world. Money furnishes the means of transfer of all property. In primitive times people "traded," that is swapped or bartered what they had and didn't want for what they didn't have and needed. To be sure the trading was very limited. It couldn't go very far and couldn't include a great variety of objects. As men's desires expanded and their horizon widened it became necessary to have some medium of exchange. Now in all the world business is carried on by money or credits based on money as a medium of exchange.

In the past few years world trade has been limited or hindered by the lack of an adequate international monetary system. Goods become of less value and even of no value because the medium of exchange is not adequate or satisfactory. Men find that they need one another in business, and they need what other folks have if life is to have its proper satisfactions.

But we are not here thinking of material goods nor of material comforts and prosperity. Man cannot live by bread alone. Jesus said "A man's life consists not in that which he has even when he has abundance." That is not what life is made up of. Life is at its basis social and spiritual. Knowledge and truth are the commodities which make life. Friendships and fellowships are its riches.

Now where shall we look for the medium of exchange in this necessary commodities? What is there today which carries from one man to another, from one community to another the spiritual products which are vital in the lives of men? There is but one instrumentality which fulfills this need. And that is the printing press. The man who does not get the benefit of it simply has a name to live but is dead.

Intellectual and spiritual awakening wait on the reading by one man about what another man has or is doing. A book that brings me the account of the origin and progress of a great religious movement, simply fans my soul into flame. It breathes into me the breath of life. What was another's becomes now my own. He is not poorer for sharing, quite the contrary, but I am enriched by this medium of exchange.

But a book is limited in circulation and on its contents. It reaches a few and brings only one

truths or a few truths. But a religious paper comes again and again; it is new every time it comes; it deals with not one truth but with all truth. It is the universal medium of exchange. It makes every man richer in knowledge, experience, aspiration.

How poor is the man who doesn't get it! How pinched the family where it does not come! How low in spiritual life and outlook the church where the body of the membership is without the religious paper as a means of furnishing them with the truth necessary to the best spiritual life! How limited the outlook of a pastor who cannot see this, or is indifferent to the spiritual life and vision of his people.

—BR—

C. E. Allmond (Mississippian) has resigned the care of the church at Lebanon, Tenn., after three years of service.

Eleven new missionaries were recently appointed by the Foreign Mission Board, bringing the number of active missionaries up to 400.

For eight days Wesson Baptist Church has been in a revival meeting, which was a revival in the true sense of the word. Two of the best services were on Saturday, the seventh day of the meeting, in which five confessed Christ as Saviour. There were nineteen accessions to the church, thirteen by baptism. The pastor did the preaching, and an offering was taken for missions. We begin a Sunday school training course this evening. It is hoped that our Sunday school can be made standard within a short time. The latter part of May we are to have a B. T. U. training school. There are now 116 enrolled in all departments. God is good to us, for which we are thankful.—Mark Lowry, Pastor.

On Sunday, April 26, we ordained a deacon at the Liverpool Baptist Church in Yazoo County. We had dinner on the ground. The pastor of the Short Creek Baptist Church, brother Virgil Ratcliff, came with two of his deacons and helped us. Brother Ratcliff brought us a very helpful and practical message on the duties of a deacon. The church had set apart brother G. W. Arender as a deacon. He promises to be a real worker for the Lord. We have organized a Sunday school and brother George Heren is the superintendent. We are looking forward to a good year at Liverpool this year. We ask the prayers of the praying people.—Carl E. Talbert, Pastor.

A friend asks more light on the passage in the sixteenth chapter of Matthew where Jesus said "The gates of hell shall not prevail against it"—the church. The word prevail means to be strong; Dr. Broadus says "literally be strong against." The special point made recently in the Record was that the gates of hades was not making an attack, but was being assailed by the church, and was not able to stand up against the assaults of the church. The verb itself does not indicate which is the aggressor. But it is unnatural to speak of gates as an aggressor. The gates of a city were fortified for defense and were not intended as an instrument of attack. The picture which Jesus presents is of a fortified city which is under siege. The besiegers determine upon an assault. The gates are the point of attack. The attack is being made by the church. The church of the Lord Jesus ought always to be the aggressor. It ought not to wait to be attacked. It should never be on the defensive. Its business is to make the attack. And we have the assurance that the gates of hades shall not prevail against the assault of the church. Of course it is proper to ask what is meant by the gates of hades. And that is another question. In general it seems to indicate whatever stands in the progress of the kingdom of God, whatever would destroy its influence in the world. It is associated with death in I Cor. 15:55. And in Revelation 1:18 Jesus says, "I have the keys of death and of hades." The church is continually to repeat and reproduce the victories of Jesus.

CONVENTION BOARD DEPARTMENT

(Continued from page 1)

to do their praying. Some may pray their preacher to do their paying.

But so far the writer does not recall having heard any pray in pulpit or pew for the paying of the debts of the Mississippi Baptist Convention. He has heard them pray for the State Secretary, for the sick, for the Home and Foreign Board Secretaries and for almost everything else except for the paying of the Mississippi Baptist Convention's debts. Oh, they just forgot.

The next statewide meeting should possibly not be a pastors' conference; and yet the pastors have not had a conference which was composed altogether of preachers, and should the preachers be called together it might not be for conference. But it is in the minds of some that if the Baptist preachers of the state could be called together for a day's prayer meeting, that this meeting would be more fruitful than any conference or convention which has thus far been held. Could such a meeting be held and result in the right kind of praying, the Lord would then tell us what to do.

APRIL RECEIPTS

Following is a statement of receipts for April: Cooperative Program receipts for

April 1935 \$ 10,422.85
Special gifts for April 1935 10,685.40

Total \$ 21,108.25

Cooperative Program receipts for

April 1936 \$ 11,570.22
Special gifts for April 1936 11,197.66

Total \$ 22,767.88

As will be seen from this statement, April receipts this year exceeded those of April last year.

To date for this year receipts are \$13,244.59 ahead of 1935.

FIVE THOUSAND CLUB

The Five Thousand Club continues to grow. Last week's reports increased the number to 929. \$1,614.98 was the amount received during the month of April for the Five Thousand Club.

The club is not, however, growing fast enough. The Baptist people of Mississippi should remember that the daily interest on outstanding obligations is about \$100.00 per day. But five thousand Baptists giving \$1.00 per month will take care of both principal and interest.

If the five thousand mark in this club cannot be reached within two months, it will probably be necessary to prepare for launching the debt campaign September 15th. Let's prevent the debt campaign by reaching our goal by the first of July.

S. S. ATTENDANCE MAY 3, 1936

Jackson, First Church	991
Jackson, Calvary Church	949
Jackson, Griffith Memorial Church	612
Jackson, Davis Memorial Church	359
Jackson, Parkway Church	246
Jackson, Northside Church	126
Columbus, First Church	627
Columbus, Mission S. S.	167
Brookhaven, First Church	536
Hattiesburg, First Church	517
Laurel, First Church	498
Laurel, West Laurel Church	408
Laurel, Second Avenue Church	266
Laurel, Wausau Church	59
Mt. Oral Church (Jones County)	78
Bethlehem Church (Jones County)	92
Clarksdale Baptist Church	381
Springfield Baptist Church	95

Furman University (Baptist) in South Carolina has added \$300,000 to its endowment in a recent campaign.

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

HOW WE DID IT

We first placed the Baptist Record in the schedule of our church activities and we placed it in the first month—January.

We then invited our circulation manager, Bro. A. L. Goodrich, to be with us on one Sunday in January and he came to us on the second Sunday in that month. He brought us two great and good messages that Sunday and said some good things about the Baptist Record. This gave our Baptist Record movement a good start. All those who were eager for it subscribed immediately.

Next we decided to get the Record in the homes of fifty per cent of our families and made a further appeal on this basis. This appeal brought some more subscriptions.

We then divided the families of the church up into groups to be visited by several committees and the pastor.

Result: We now have the Baptist Record in more than fifty per cent of the homes of our church. It can be done.

Yours for the Baptist Record in all of our church homes,

R. B. Patterson.

NOTE: This came in response to our request. It is printed with the hope that some will DO LIKEWISE.

THANK YOU

Mr. J. P. Cox, Braxton; Rev. H. D. Jordon, Columbia; Mrs. M. E. Jones, Yazoo City; Mr. J. N. Holloway, Flora; Mrs. W. H. Arnold, Guntown; Mrs. Lula L. Sweeney, Mrs. V. H. Hughes, Canton; Mr. R. A. Collier, Mashulaville; Mr. W. G. Greer, McBride; Mrs. E. C. Pitts, Mrs. H. B. Ellzey, Mr. R. C. Mize, Mr. R. B. Young, Brookhaven; Mrs. A. C. Cotten, Quentin; Rev. J. F. Barnes, Moss Point; Rev. C. J. Olander, Cruger; Mr. O. W. Thompson, Lexington; Mrs. W. M. Henry, Mrs. W. J. Toler, Rev. L. F. Gregory, Rev. J. J. Burson, Shelby; Mr. P. J. Burkhalter, Enid; Rev. Thomas J. Delaughter, Osyka; Mr. Jno. Williams, Magnolia; Mrs. M. Causey, Mrs. Will Watts, Osyka, Route 2; Rev. D. I. Young, Eden; Mr. R. B. McMinn, Courtland; Mrs. J. R. Nesmith, Mrs. T. R. Gay, Yazoo City; Rev. J. H. Lane, Oakvale; Rev. Cecil H. Ellard, Carrollton; Mr. G. A. Young, Mrs. Russell Patterson, Pontotoc; Dr. T. W. Young, Corinth; Mr. Harry Smallwood, Laurel; Mrs. C. N. Brandon, Columbus; Dr. B. W. Spillman, Kingston, Ky.; Mrs. R. R. Henry, Sturgis; Mrs. G. B. Black, Red Lick; Mrs. C. B. Boland, Pontotoc; Mr. Calvin Miller, Lucedale; Mr. T. M. Horton, Mr. B. B. Hilbun, Rev. J. L. Henderson, Mr. J. E. Palmer, Pontotoc; Mrs. Claude Gray, O. L. Maxwell, Booneville; R. E. Pettigrew, Corinth; Mr. J. J. Crosswaite, Mr. W. C. Southerns, Enid; Mrs. J. P. Williams, Charleston; Rev. G. W. Nutt, Lena; Mrs. J. M. Gates, Mrs. John Rogers, Pontotoc; Mr. E. A. Rushing, Itta Bena; Mrs. E. McCharen, Belen; Dr. T. B. Wright, Hattiesburg; Mr. Herchel W. Nicholson, Union Route 4; Mrs. W. B. Alford, Gulfport; Mrs. Mary Chapman, Indianola.

B. T. U. ATTENDANCE MAY 3

Jackson, First Church	152
Jackson, Calvary Church	146
Jackson, Griffith Memorial Church	213
Jackson, Parkway Church	66
Jackson, Northside Church	38
Columbus, First Church	147
Brookhaven, First Church	163
Laurel, West Laurel Church	125
Clarksdale Baptist Church	126
Springfield Church	53
Deemer Baptist Church	76
Deemer Baptist Church (4-26-36)	64

WHY READ THE BAPTIST RECORD

A. A. Kitchings

Much is being said (and more should be said) in several Southern states about the reading of our Baptist papers. The uninformed Baptist sometimes asks the question, "Why should I read the Baptist Record?" I want my church members to read the Record for the following reasons: First, it is good reading. It is well written, by an editor who is a master of the English language. It has news items of carrying interests. A resume of statewide and Southwide Baptist news can always be found in the Baptist Record. The reading of the Baptist Record will never inspire one to do wrong, but will energize him to espouse the cause of right.

Second, the Baptist Record carries, in advance, news about all of the programs, plans and aims of our denomination. When one has read with an open mind all the Record has to say about our plans and programs, he needs no further stirring and urging to enlist in his share of responsibility. If all the Baptists of Mississippi were reading the Baptist Record the payment of our Baptist debts would be an immediate accomplishment, because in reality, it is a matter of interest rather than ability. I want my people to read it in order to cooperate in the work of our denomination.

Third, I want my people to read the Record in order that they may be intelligent hearers when I mention the names of workers in various parts of the field.

Fourth, I want my people to read the Record because of the courageous stand our editor takes on all moral issues. I am rejoicing greatly because the Record gave the names of the legislators who voted right and wrong on some very important matters in the recent session of the Mississippi legislature. The people of Mississippi will not know many things of moral importance unless they read them in a religious paper.

These and many other reasons make me very desirous that my church members and all other Baptists shall read the Baptist Record.

—BR—

Three were added to the Clarksdale Church Sunday, two of them by baptism.

PASTORAL CHANGES: M. H. Richards goes to First Church, Franklin, Texas; C. R. Holt becomes pastor at Thalia, Texas; O. M. Thompson becomes pastor of Beacon Hill Church in San Antonio; E. A. Junker goes from Trinidad, Colo., to Albion, Oregon.

On Tuesday night of this week the faculty and friends of Mississippi College took great pleasure in honoring President Nelson who has served four years in his presidency of the college. They have been great years of looking forward, building up, paying debts, strengthening the faculty, increasing the student body, beautifying the campus and winning favor in all the people. The occasion was celebrated by a banquet at the college dining hall Tuesday evening at which toasts were spoken and read and a good time was enjoyed every way. The dining hall was appropriately decorated. It was all a surprise to President and Mrs. Nelson, but they are always equal to any surprises. Many more happy years to you, Mr. President.

Reports come to us that Pastor W. H. Morgan has resigned at First Church, Vicksburg, to accept the v-presidency of Coker College, Hartsville, S. C. All who know him in Mississippi, and their name is legion, will regret exceedingly to give him up. He is a native Mississippian who has shown the finest leadership in all the places where he has served. He was pastor at Shaw, then at Brookhaven, and after service as chaplain in the army was pastor at Leland. He went from Leland to the pastorate in Hartsville, S. C. Since he came back as pastor at Vicksburg the South Carolina brethren have been after him. They seem to have prevailed on him to go to Coker College. We wish him all the fullness of the Father's blessing in his new work.

CHRISTIANS "CIVILIZING ETHIOPIA"

—o—

Alas that men who name His name
Should perpetrate this deed of shame!
Should soldiers from a Christian land
Incarnadine this Afric sand?

How sad, O Christ, that in this hour
Thy followers should lack the power,
And, if they tried, could not succeed
To stem the tide of lust and greed!

O, followers of the Prince of Peace,
Awake and from your madness cease!
Lord, answer Ethiopia's prayer!
Call down these vandals from the air;

Who, like a fierce sirocco's breath,
Soar o'er the country dealing death:
Who, with precision all too true,
Rain down explosives from the blue:

Without regard to mercy's claim
Do deeds which human nature shame:
The wounded, nurses, doctors slay,
To the whole world's surprised dismay.

If this be civilization's plan
Lord give us back primeval man!
His rocks and clubs were mercy mild
Compared with Fascist warfare wild.

For shame, for shame, Italia cease!
Call home your men and live in peace!
Blot not your worthy history's page
To satisfy a madman's rage!

Rome, boasted seat of Christian power,
This is your high auspicious hour;
Speak peace to war's wild raging sea
As did your Lord to Galilee!

But if you can not curb this rage,
Unmatched in any former age,
Confess your impotence and shame
And yield your vain vicegerent name!

He who spake at Gadara's tomb
Alone can now dispel our gloom.
O Christ, who there displayed Thy power,
Speak to this madman of the hour!

Calm his mad ravings and restore
The peace his country knew before;
Cast out the demons from his mind,
That Legion, raving, raging, blind;

And let him, clothed in garments meet,
Obedient sit at Thy dear feet;
Then peace will come to Afric's strand,
To every European land,
And all redeemed by Jesus' blood
Unite in one great brotherhood.

B. B. I.

—J. E. Gwatkin.

—o—

Dr. W. E. Farr says that hereafter the Baptist Record will go to every family in the Good-man church.

It is said that more than 50,000 people gathered for a sunrise service on Easter day in the Temple University Stadium in Philadelphia.

The present foreign minister of Japan says there will be no war while he is in office. Some countries have a way of changing officials when it suits them to do so.

The present church building of First Church, Half Moon, N. Y., is said to have been erected in 1793, just 143 years ago. The pews, doors, pulpits and woodwork are handmade of chestnut, trimmed in walnut.

The Baptist Standard very truly says that empolymment increases with the raising of the standard of living; and that the standard of living is raised by education and religion which make people dissatisfied with their former manner of life. The government is only treating symptoms and meeting an emergency. Christians must go to the heart of the question.

WATCHING GOD IN BIBLE STUDY
Matching a Spiritual Book with a Spiritual Life
Eldridge B. Hatcher

—o—

IX

The depth into which one can look into the heart of God in his Bible study depends upon the spiritual life he is living. We must have God in our heart if we are truly to see the heart of God in His word.

We must, of course, beware of "watching God" in our Bible study in a purely mechanical fashion,—watching Him as we would watch Napoleon as he was playing his part in the history of France.

Let the Bible student at the very first understand that the Bible is different from all other books. It is a spiritual production. God is Spirit and therefore, as Paul says "spiritual things are spiritually discerned." If the student would really find God in the Bible he must open his heart in penitent surrender to God. The Bible raises two questions at the doorway of every chapter to him who would read it for the purpose of "watching God":

1. Why do you wish to watch God in this chapter? Is it because you love Him or is it from curiosity or is it because you desire to know Him better that you may serve Him better?

2. Are you depending on your own natural ability to see into the heart of God in this chapter or are you moving now under the control of the indwelling Spirit? "Ye shall search for Me and find Me," says God, "when ye search for Me with your whole heart."

In other words in Bible study everything depends on the spiritual condition in which we approach the Bible. A masterpiece in art can be best understood and appreciated only by an artistic nature. So also God's Scriptural masterpiece can be understood and appreciated only by those spiritually prepared.

Ah, it is a high price that must be paid by that Christian who would enter the Bible precincts and truly see the "glory of the Lord"—the King in His beauty.

If Moses was bidden to take off his shoes in reverential humility and worship before God would speak to him out of the burning bush, so must we fall in the dust before Him if we would catch sight of Him and hear Him speak to us in His word.

If God is a real friend and confidant to us in our daily experience we will then find Him the same to us as we read about Him in the Bible and in such Bible study we will get new views of Him, with our knowledge of Him and fellowship with Him growing richer day by day.

Let it be repeated that if we are to look into the heart of God in our Bible study our heart must be open to Him. "Blessed are the pure in heart for they shall see God,"—they whose heart is emptied of all self-alloy and is controlled by the indwelling Spirit. With such a heart they shall look into the heart of God as it beats with infinite hatred of sin and with love for the sinner and for His own children.

Let us not jauntily open our Bibles as if we could easily and without preparation see God. "Man's extremity is God's opportunity" and this is nowhere more true than when we would see God in His work. "Verily, Thou art a God that hidest Thyself" says the prophet. He hideth Himself to those not prepared for seeing Him. With our natural sight we can not see Him, try as hard as we may. It is only as we reach our extremity in our natural efforts to see Him in our Bible, and cry out to Him in ignorance and helplessness and unfitness for looking into His great heart,—it is then only that God has His opportunity for opening our eyes and opening His heart to us in the Scriptures. Then we shall see shining through all the passages of His word the light of the knowledge of God in the face of Jesus Christ.

"CHURCH MUSIC"
Pointed Paragraph
I. E. Reynolds

—o—

Church Music Leadership.

An adequate church music program is impossible without efficient music leadership. Our churches are usually either under the direction of one or the other of two extreme types of leadership: the amateur, who has very little musical knowledge and often less appreciation but has had practical experience and is a consecrated Christian and will do the work gratis; and the professional musician, who has musical knowledge and performing ability but often has had little practical experience insofar as an evangelical music program is concerned and is lacking in consecration. Neither of these classes will furnish the music program that is effective and most helpful. By referring to the Scriptures we find that the music leadership had special preparation. The musicians came from the Levitical family, were appointed or selected, had specific duties to perform, were paid from the common treasury, and were furnished villages to live in; no discrimination was made between the requirements, privileges, and courtesies extended the musicians and other religious workers. Present day churches have become very negligent in this respect. No requirements are made whatever of the music leadership in the average church. Men and women, who can do the work fairly well and will do it gratis, are accepted with few questions asked. There is as much scripture for special preparation of the church musician as there is for any other Christian worker. If we are to have music organizations that are on a par in ideals and standards with the ideals and standards promoted and maintained for the preaching, teaching, and training in our churches, we must have a music leadership that has the following personal qualities: personality, leadership ability, initiative, knowledge of and love for the work. A proper preparation is also essential, which should be four-fold: spiritual,—a working knowledge of the Bible; physical,—necessary to a healthy body, good voice, etc.; mental—literary and musical education; and practical—a knowledge of how to put a theory into practice in a way that insures success.

—BR—

THE GREATEST NEED IN OUR CHURCHES

S. E. Travis

—o—

Employing the word church in the sense of a place of worship, reverence for the house of God is the greatest need in our churches. This is true for the reason that reverence for the house of God opens the heart to many of the richest Christian graces, and is essential to well-rounded Christian growth.

The place of worship as ordained by God is holy, hallowed ground, shut in from the world, and hush and godly reverence should pervade assembled worshippers. Reverence for the house of God is at a low ebb. Church meetings too often include social, worldly functions. Silence and reverence, speaking in whispers, and moving on tip-toe are giving way to loud and boisterous conduct. Church goers are losing sight of the fact that the church is no place for social, worldly functions, but upon the contrary is a place for communion with God, and for feasting, not on the things of the world, but on the word of God.

Irreverence in the house of God accounts for the spiritual stagnation of many of the churches. Spiritually hungry souls seek the churches where they can feel the presence and power of the Spirit of God. Churches need to stress and magnify reverence for the house of God in order to attract and maintain growing congregations.

God's word is very plain. He has hallowed the spot, the place, the church, where He meets with His people. Jacob had his dream at Luz and awoke exclaiming, "Surely the Lord is in this

place, and I knew it not . . . This is none other but the house of God." Moses had to take the sandals from his feet in order to meet his God in the desert. Solomon in his dedicatory prayer referred to the temple as "thy dwelling place." The preacher says "Keep thy foot when thou goest to the house of God." (Eccl. 5:1) God said, "Ye shall . . . reverence my sanctuary." (Lev. 26:2) Christ expelled the merchants from, "and would not suffer that any man carry a vessel through the temple." (Mark 11:16) Another inspired writer says, "Let us have grace, whereby we may offer service well-pleasing to God with reverence and awe." (Heb. 12:28).

God has sanctified His sanctuary. It is encircled with a halo of His presence, and our people should remember that God can meet with and bless them only when and where they assemble in the Spirit of reverence, worship and praise. This is the extent of His promise.

SPURGEON HEARD OF THESE MINISTERS

By Rev. A. Cunningham-Burley
Putney, London, England

Minister and Deacon

I heard yesterday of a wise old Welsh minister of a generous spirit, who was afflicted with a horrible deacon: and if a deacon is unkind, he can wound terribly. This deacon was most perverse and cruel, and tormented the old gentleman in all sorts of ways. At last he fell sick, after having said certain dreadful things which were more bitter than even his usual gall and wormwood. The patient pastor soon went to see him, and on the road he bought some of the best oranges, and took them with him. "Brother Jones," he said, "I am sorry you are so ill; I have come to see you, and I have brought you a few oranges." Brother Jones was very much astonished at this kind act, and had not much to say on the matter. The minister gently talked on, and said, "I think it would refresh you to eat one of these. I will peel you one." So he went on with peeling the orange, and talked with him pleasantly. Then he divided the fruit very neatly, and handed the sick man a nice tempting piece in the gentlest possible manner. The bitter-spirited man ate it, and began to melt a little: the conversation became hearty, and the prayer was pleasant. Brother Jones was getting better in more ways than one. An outsider, who knew all about brother Jones and his ill-humor, could hardly believe that the minister had acted thus to one who had opposed him constantly, and slandered him foully, and so he asked, "Did you really go and see that cruel old Jones?" "Oh yes," he said, "I went to see him; I was bound to do so." "And did you take him some oranges?" "Oh yes, I took him some oranges; I was glad to do so." "And did you sit down by his bedside, and peel him an orange?" "Yes, I peeled him an orange, and I was pleased to see him enjoy it; for I have learned, brother, that when a man is afflicted with a very bad temper, an orange is a good thing for him to take. At any rate, it is a good thing for me to give." The lesson is—if you wish to cure a man of ill-feeling, be very kind to him. View unkind and petulant speeches as symptoms of a disease for which the best medicine is not a dose of bitters, but an orange.

The "Off-Duty" Clergyman

I heard say of a certain clergyman, that he told his bishop, when he went to a ball, that he was "off duty"; but his bishop very properly replied, "When is a clergyman off duty?" I put the same question to a Christian, When are you off duty? Never. The policeman wears a badge on his arm to show that he is on duty: you wear nothing upon your arm, it is upon your whole self. Buried with the Lord in baptism, the sacred watermark is on you from head to foot, the token that henceforth you are dead to the world, and are alive in newness of life. You cannot strip yourself of so comprehensive a distinction; it is impossible to erase it, it is an indelible token, and if you are false to it, then you are traitors

indeed. If you are living as you should do, you are living unto Christ, always and ever, in every place, and at all times. You are to serve God in your enjoyments, as well as in your employments; in your leisure as much as in your labor. You are to serve him, not only in what is mistakenly called his house, but also in your own house. Ay, and you yourself are to be the temple of the living God always.

THE WORK OF THE EVANGELIST

It has been several weeks since anything has appeared in the Baptist Record concerning our evangelistic work; but this evangelist has been busy just the same. Since the last report, meetings have been held at Pleasant Hill, Greene County; Sanford, Covington County; Hazard, Ky.; Wiggins; Harmony, Jones County, and at this writing we are rounding out an interesting meeting at Moselle, Jones County.

In most of these places, Dr. Crittendon's book, "Baptists Working Towards A World Program," has been taught with good results. The additions to the churches have been small; but most of the churches have been better prepared for soul winning during the year.

Excellent preparations for a revival had been made by Pastor Pierce and his people at Hazard, Ky., but the appearance of spinal meningitis the first day of the meeting took away all of the children and most of the young people. The membership cooperated in a great way and no doubt many of the unsaved would have been reached had they not been kept away from the services by quarantine regulations.

Our next meeting is with Pastor Vaughn and his people at Southside, Meridian, beginning the first Sunday in May and running about two weeks. From reports, the pastor and his workers are seeking to pave the way for a genuine revival. We crave your prayers.

Our time is well taken until the last of August as the following schedule will show:

Bowen Memorial, near Handsboro; Carrollton; Wallerville, near Vicksburg; Log Store, near Vicksburg; Wausau, South Laurel; Pass Christian; Arlington, Greene County; Moak's Creek, Lincoln County; Pachuta; Holmesville, Pike County; Piney Forest, east of Winona; Second Church, West Point; Montpelier, near West Point. These will occupy my time until the fourth Sunday in August.

The Lord is giving me good health and I am happy in the work. I am not accomplishing all I would like to accomplish; but I am putting forth an honest effort to do my best under the circumstances. Remember that I am in your employ and, as you help to pay my salary and expenses, you will share in all that is accomplished; so pray that I shall be preserved in health and directed by the Holy Spirit in all my efforts.

If any pastors are wondering about available and suitable men to help them in their meetings during the summer I might be of help to you along that line if you will let me. One answer I often get when I suggest a suitable man for a meeting is, "We are not able to pay him." My one answer is, "Any man who is not willing to help you for what your church is able to pay is not a suitable man to help you in your meeting." There are many pastors, receiving good salaries, who are hungering for the privilege of helping you. Try them out.

Your evangelist,

Bryan Simmons

Box 530, Jackson, Miss.

Editor O. C. Miller of Durant says that only 77 members of the legislature are asking jobs of the governor "for having voted right."

We made a trip recently through the south end of the state in a car driven by a man who has recently crossed several states in his automobile. He seemed to think our highways are the limit.

FROM LEO EDDLEMAN, MISSIONARY IN PALESTINE

After being in Palestine for several weeks, I find that it would be very convenient if I could speak at least three different languages. And I am having some time learning to talk all over again. I am putting practically all my effort on Hebrew this first year and just pick up a little Arabic here and there. Many children here can speak three or more languages before they are nine years old; this fact gives me hope. Every time I go to a Hebrew store or pass Jewish children on the street, I try to get them to say at least a few words and I usually come away with a "Bakshish" lesson in their language. Rarely does a day go by that I do not see something that makes me long all the more to be able to speak the native tongues; a number of times it has been difficult to keep quiet in situations in which I might have represented Christ or presented His Gospel. However, I preach on Sundays and Wednesdays through an interpreter in our small auditorium.

It was my good fortune to arrive in Palestine at the most beautiful time of the year; space would be taxed if I should attempt to tell of the many beautiful scenes here now. But indeed I have not been able to see as much of all this as I would if it were not for other things that command my attention. For instance, the degraded condition of the Arabic and Moselem element of the country: one is astounded at the ignorance, superstition and filth of the many villages and the Old City! Another striking fact is the increasing return of the Jew to this native soil; and they are not antagonistic to the gospel as are those who are already in the land. Buildings are going up on every hand as though a boom were on; there are some seven apartments going up within a radius of 200 yards of our Mission Compound; one of these buildings is to house 100 Jewish families. Gradually the small property of Southern Baptists here is becoming the center of the most cultured and flourishing Jewish section of the city of Jerusalem. Our auditorium seats 75 people: on Saturdays it is filled with Hebrew kiddies and on Sundays with Arabs. There are large numbers of children all through the city, running amuck as it were: a great problem here is schools for these . . . I suppose it is natural for every worker of our Board out like this to feel that his field is very important and in need of equipment; but I can say this with deep conviction; if we do not have a school before long and a larger auditorium, Southern Baptists will have lost a most strategic opportunity to win many in Israel to Christ. We are praying earnestly that our dreams shall be realized, if they accord with the Divine will.

You will doubtless be interested to learn about "Rachel," a twenty-two year old Jewess who died recently from persecutions at the hands of a sect possibly parallel to the Pharisees of old. In contact with her husband lately, I have learned considerably of her glorious life and victorious death. She was often beaten unmercifully by her father and brother for not denying her faith; last December she died giving a beautiful testimony to the sustaining presence of Christ . . . Her relatives are much changed in attitude now, and two of them seem near the Kingdom.

Jerusalem, Palestine, P. O. Box 154.

In sending checks for the Baptist Record, make them out simply to the Baptist Record and not to any individual. And address them to The Baptist Record.

Mr. P. I. Lipsey, Jr., head of the Department of Journalism in Stetson University, will take a party of students to Europe this summer to get a firsthand acquaintance with eminent newspaper representatives, and learn how to gather news. They sail on the Europa June 21st and return the latter part of August. He was for six or seven years in London and Geneva with the Associated Press and is familiar with various news agencies and men.

Y. W. A. FOCUS WEEK MAY, 10-16

What the Stewardship Contest Has Meant to Me

What the contest has meant to me? Much more than I can tell, so much that words can not express. I wish that in the language of a poet I might tell you all of the joy and inspiration that come from taking part. But only in a small way can I picture what it really means.

First of all the contest meant a careful and thorough study of Stewardship and so I learned, and hold fast in my heart, the things that every Steward of God should know. It has meant new friends. The lovely friendly girls I've met, contestants too, will always hold their place among my dearest friends. It has meant becoming better acquainted with my associational, district and state leaders and the joy of their friendship. It has been a happy joyful privilege to take part.

And so on I could list the things that mean so much in every young girl's life. But written on my heart where none but God can see, there is a new consciousness of my trust, a new desire to serve—that's what the Stewardship Contest has meant to me.

—Polly Love

—O—

The Accomplishments of a City-Wide Y.W.A.

No Y.W.A. organization that hasn't as yet had the privilege of being a part of a city-wide Y.W.A. council can realize the great things that are in store for them.

Since organizing a city-wide Y.W.A. several years ago things have been accomplished and rich blessings have been received that could not have come to an individual Y.W.A.

One of the greatest accomplishments that comes to us because we have a city-wide Y.W.A. is the privilege of becoming personally acquainted with and knowing some of our state and South-wide leaders. These grand personalities are only obtainable at city-wide meetings.

At our study course last April we were fortunate to have with us for a whole week Miss Pearle Bourne and Miss Edwina Robinson whom we have all learned to love so dearly because they have meant so much to our organization since they were with us. We are now preparing for another study course next week which we know will be as inspirational as the other because we will have another important leader, Miss Juliette Mather, the editor of our Window, and Miss Edwina Robinson will be with us again. We believe that after we have heard them we will be able to accomplish greater things during the year.

The City Y.W.A. Council holds quarterly meetings which are both inspirational and recreational. These meetings have meant much to the Y.W.A.'s of the city. It has produced an acquaintance and friendship among the girls of the various Y.W.A.'s that could not have been possible in any other way. Fellowship with the fine Christian girls of the city and the splendid leaders offer a challenge to the individual. The council has had a marked influence on both the individual girls and on the Y.W.A.'s of the city.

Through the combined efforts of the individual Y.W.A.'s of Meridian there has been manifested a greater interest toward needs of those who really need help. Personal service has been under the direction of Christian workers who have put their hearts into the work and brought about a more Christian feeling of brotherhood between the white and black race. Through the Y.W.A. Council, study courses have been promoted among the negro churches. Last April at the city-wide study course we invited the young negro women of the Baptist churches to take the study course with us. We felt that we had accomplished great things because these negro women were so inspired that they went back to their individual churches with a greater determination to do better. Our city missionary

is interested in the Y.W.A. Council and gives us directed personal service.

Nothing is finer than cooperation found among Christian workers and city Y.W.A. has been a strong agency toward bringing together the leaders and individual members of the different Y.W.A.'s in the city, working together in harmony. It has brought the uninterested girls in contact with the more interested girls, and creating a more general interest among them all. It has brought each girl face to face with her own responsibility, and the important part she has in the organization. It has created a sense of personal responsibility.

The individual Y.W.A.'s have been benefitted by observing the outstanding work done by the various auxiliaries, also the hints and suggestions offered by each organization helps to create an interest among the others. The city-wide meetings offer such inspiration and encouragement that each one goes back to their individual Y.W.A. work harder in making improvements on their organization. Each Y.W.A. becomes acquainted with the other auxiliaries of the city, producing a fine fellowship among them. It has united the several Y.W.A. organizations of the city, giving them something of a common interest, a common program and a common purpose. Each Y.W.A. becomes more interested in Personal Service, their broader vision, and deeper interest having led to greater efforts to serve. The gifts of the Y.W.A. girls have increased since the Council was organized.

We have seven Y.W.A.'s in our Council, and through the splendid leadership of our sponsor, Mrs. W. B. Abel, we are accomplishing things in our city-wide Y.W.A. that would otherwise be impossible.

Mary Thompson.

—O—

The Acrostics of "Woman's Missionary Union" For Bible Study of Calvary W.M.S., Silver Creek

Published by request of the Society
Woman's Missionary Union. The name is descriptive: Composed of women, for missionary purposes, a uniting of many women.

Let us see what type of women should make up this union:

W-holesome women—Prov. 31:10: A worthy woman who can find? for her price is far above rubies.

O-bedient to God—Prov. 31:30: Grace is deceitful, beauty is vain, but a woman that feareth Jehovah she shall be praised.

M-odest—Prov. 31:11: The heart of her husband trusteth in her.

Prov. 31:28-29: He praiseth her saying, "Many daughters have done worthily, but thou excellest them all."

A-leret—Prov. 31:13: And she worketh willingly with her hands (physical).

Prov. 31:16: She considereth a field and buyeth it (mental).

Prov. 31:20: She stretcheth out her hands to the poor (emotional).

N-oble—Prov. 31:25: Strength and dignity are her clothing.

S-table—Prov. 31:25: And she laugheth at the time to come. Confident trust in God as protector and provider.

Now the missionary purposes considered by these women should be:

M-ighty—In scope—Matt. 16:15: "Go ye into all the world"—To every creature. Matt. 18:14: Even so it is not the will of your Father which is in heaven that one of these little ones should perish.

In leader—The Eternal God—"I am that I am." Owner of heaven and earth. Even the gates of hell shall not prevail against His children.

I-ntelligent—Come now and let us reason together though your sins be as scarlet they

shall be white as snow." Which shows the mentally alert are the missionary stronghold.

S-acrificing—The birds of the air have their nest, the foxes have their holes but the Son of man hath not where to lay his head. "Take up thy cross and follow me."

S-erving—Acts 5:20: Go, stand, and speak in the temple to the people all the words of this life.

I-nteresting—I Cor. 1:18: For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God.

O-ngoing—Luke 3:6: All flesh shall see the salvation of God.

N-ever daunted—And the gates of hell shall not prevail against my church.

A-ltruistic—And while we were yet sinners Christ died for us.

Blessed are they that have been persecuted for righteousness for theirs is the kingdom of heaven.

R-inging with joy—Rejoice and be exceeding glad for great is your reward in heaven for so persecuted they the prophets before.

Y-ielding results—And my word shall not return unto me void. Luke 13:29: They shall come from the east and from the west, and from the north and from the south and shall sit down in the kingdom of God.

This union of missionary women should be really:

U-nited—I Peter 3:8: Finally, be ye all of one mind.

N-oble—Psa. 133:1: Behold how good and how pleasant it is for brethren to dwell together in unity.

I-nterwoven—We're all branches of one vine. Christ the Vine, we the branches.

O-ne purpose—Rom.—Be of the same mind one towards another.

N-ecessary—Prov. 15:22: Where there is no counsel purposes are disappointed. But in the multitude of counsellors they are established.

If every woman in the Southern Baptist W. M. U. was just like ME, would they be wholesome, obedient, modest, alert, noble, stable women? would our missionary work be mighty, intelligent, sacrificing, serving, interesting, ongoing, never daunted, altruistic, ringing with joy and yielding results? Would the union be really united, noble, interwoven, of one purpose and necessary?

By God's help I can and will be that type of woman—for Christ's sake.

Mrs. W. C. Morgan.

—BR—

Dr. M. E. Dodd said that in Louisiana conditions are one hundred times worse since the state repealed the prohibition law, and Mr. Lawson Cooke says the same thing is true in Virginia.

A correspondent writes in an exchange an able article to show that Jesus did not come "to change the social order." He undertakes to prove his position by asking the question, what did Jesus say that he came for; and answers it with one quotation, he "came to seek and to save the lost." There is no controversy as to Jesus coming for this purpose. But that is not the only thing that Jesus said he came for, and to make a single quotation does not tell the whole story. He also says that he came to open the prison to them that are bound, to destroy the works of the devil, that men might have life. He says, "Every plant which my heavenly Father hath not planted shall be plucked up." He says he came to bring a sword and to set people in a family against one another. He says he shall not fail nor be discouraged until judgment or righteousness is established.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in
advance.

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

Our Advertising Department is in charge
of Jacobs List, Inc., Clinton, S. C. Soli-
citing Offices: E. L. Gould, Manager, New
York Office, 40 Worth Street, New York,
N. Y.; J. Archie Willis, 162 E. Ohio Street,
Chicago, Ill.; Geo. F. Dillon and Julian A.
Kirk, 500 National Fidelity Life Building,
Kansas City, Mo.; G. H. Ligon, 421 Bilt-
more Ave., Asheville, N. C.; J. W. Ligon,
729 Park Drive, N. E., Atlanta, Ga.

EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Reveries

It was a Saturday in May 39
years ago. I was at Old Linwood
Baptist Church in Neshoba County.
It was a beautiful, dreamy day
and a goodly congregation had
gathered to worship God. The con-
gregation was made up largely of
Nicholsons, Masons, Churches,
Webbs and some others. It was
clearly seen that they had not
come for show as most of them
were dressed in their work clothes,
clean but coarse. A spiritual atmos-
phere was there that could be felt
when you entered the house. A hard
week's work was finished and the
people were in a social mind as
well as having a mind to worship
God. When the singing began all
came into the house, seemingly put
all material thoughts out of their
minds and settled down to commun-
ion with God.

My brother, Rev. F. M. Breland,
was the pastor and did the preach-
ing on this occasion. For 30 years
he held this position and was pas-
tor there when death called him
hence. One event that fastens this
day and occasion in my mind was a
song that was sung on that oc-
casion. "Uncle" Perry Harrison, an
aging Confederate soldier, a mem-
ber and deacon of Good Hope Bap-
tist Church, was present on this
day. It was a custom then for mem-
bers of one church to attend serv-
ice at other churches, a custom that
has waned to the hurt of religion.

Before the preacher went up into
the stand to begin the service, "Un-
cle" Perry pulled his old Dossey's
Choice" hymn book out of his pock-
et and said that he wanted them to
help him sing one song before the
preaching began. He asked them
to turn to No. 106. This was before
the organ and piano were used in
country churches. So "Uncle" Perry
led in the singing. Only a few had
books and it seemed that not many
knew the song. But the leader and

the few who could sang it with
much feeling. As they proceeded in
their own quaint way characteristic
of that day more and more the con-
gregation began to feel the power
of the old song.

They had not gone far until
great, shining tears were seen in
the eyes of the singers and others
in the audience. It concluded almost
with a shout as they sang, "His lov-
ing kindness in the skies." Brother,
it was good to be there. No wonder
that the preacher, after a prelude
like that, preached a sermon that
stirred the souls. It was not sung
so smoothly, it had no special
rhythm to it, the science of music
was not once thought of, but ah!
the spirit was in it and hearts were
mellowed and melted under the
power of that dear old song.

We hear it yet as they sang—
"Awake, my soul, in joyful lays,
And sing the great Redeemer's
praise;

He justly claims a song from me,
His loving kindness, O how free."

And on and on they went, sing-
ing every one of the six verses; and
no one seemed to grow tired or
think the song too long—how dif-
ferent from today. As they came
to the second verse they grew more
mellow and spiritual, as they sang—
"He saw me ruined in the fall,

And lov'd me notwithstanding all;
He sav'd me from my lost estate,
His loving kindness, O how
great."

Folks, that simple song sung by
a simple folk, touched the hearts
of the worshippers that May Sat-
urday. Even the pastor, as the song
ended and he walked up into the
stand, wiped away a tear. It was a
sacred moment. The closing verse
marked the hightide of the song—
"Then let me mount and soar away

To the bright world of endless
day;

And sing with rapture and sur-
prise,

His loving kindness in the skies."

For another hour like that I
would give much. We were lifted
up on wings of spiritual fervor close
to the throne of God where we
could almost catch the echoes of the
choir invisible and rejoice in the
melody of heaven's own songs. That
is what I call singing, soul stirring
songs sung from the heart and un-
to the praise and glory of the Re-
deemer. "His loving kindness, O
how sweet!" But most of those who

were present that day are now sing-
ing, "His loving kindness in the
skies."

—O—

Pastor John R. Breland, Jackson,
La.: "Our work is going in a fine
way, it is coming back together,
some signs of increasing interest in
the work. The people are so nice to
us, and you know that is highly
appreciated . . . I have the pleasure
of speaking to the patients in the
hospital here once a month, and to
the prisoners in the penitentiary,
300 strong, once a month. I am
taking my master's degree and will
have it finished in a short time."

Rev. E. J. Hill, Memphis, Tenn.:
"Pastor of National Avenue Bap-
tist Church resigned two weeks ago.
They invited me to preach for
them next Sunday and would grant
me the privilege of sitting down
to preach. I will have to improve
rapidly to do even that." He reports
health of both himself and wife
rather poor.

Rev. L. E. Roane, of Calhoun
County, was a general evangelist to
the churches of that county last
year at his own charge. Of his work
last year he says: "I was more
wonderfully blessed in my work
than I could have believed. The
record shows that I was in 140 ser-
vices, 359 homes, traveled 1,483
miles and preached to audiences ag-
gregating 43,640 people." This is a
good report.

DIED—Mrs. Linn Bryant, age 70,
a member of Pittsboro Baptist
Church, died Sunday, April 26, af-
ter a short illness. She was a splen-
did woman and will be missed. Her
body was buried by that of her
husband, J. N. Bryant, in the Pitts-

boro cemetery, the pastor assisted
by Rev. R. B. Patterson, conducted
the service. May the Lord comfort
the son and daughter—J. W. Bryant
and Mrs. G. M. Johnson.

Rev. B. E. Phillips, New Hebron:
"Five in my family including my-
self are just up from a severe at-
tack of dengue fever. We have
suffered much and are very weak." Sorry our good friend and family
have been thus afflicted. Trust they
are fully recovered.

—BR—
COHAY, MISS.

Mrs. Novella Hughes, wife of W.
A. Hughes, died January 22, 1936.
She leaves a husband and seven
children living and one dead. Also
her father, mother and five broth-
ers, and two sisters, all living in
Texas. She joined Liberty Baptist
Church in 1915, afterward moving
her membership to Sardis, Smith
County, where she remained until
death. She was loyal to her church
and community. To know her was to
love her. She will be greatly missed.

Bros. Moulder, Benton and L. D.
Bassett, Jr., officiated at the burial.
Mrs. L. D. Bassett, Jr.

—BR—
Toni—I never loved anyone but
you.

Jane—Nonsense!
Toni—You are the light of my
life.

Jane—I've heard that before.
Toni—I can't live without your
love.

Jane—Foolish talk.
Toni—If I could only tell you
how much I love you.

Jane—Think of something new!
Toni—Will you marry me?
Jane—Well, now you're talking.

Southern Baptist Convention

St. Louis, Mo. May 13-18, 1936

TRAVEL BY TRAIN

Comfortable — Economical — Safest

It is suggested that delegates arrange to take day
trains into Memphis:

LV. MEMPHIS - - - - 11:20 P. M.
AR. ST. LOUIS - - - - 7:20 A. M.

This fast train called the CHICKASAW carries air-
conditioned coaches and sleepers. Cost of lower
berth \$2.50, upper \$2.00.

For rates, schedules, Pullman reservations or any
other information desired address

W. BYRNS, District Passenger Agent
JACKSON, MISS.

Illinois Central System

WINTERSMITH'S TONIC

The Old Reliable Remedy

FOR

MALARIA

A Good General Tonic

Which Helps

Restore Strength

Used for 65 Years

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for May 17, 1936

Golden Text: Luke 18:13.

Longer lesson: Luke 18; Printed text, Luke 18:1-14.

Essentials of Effective Prayer

The circumstances generally are the same as those with which we have been lately dealing. All about Him was the promiscuous crowd. The critical and hostile rulers were there. His disciples were still there. In this chapter we have the final utterances of our Lord before he began His final journey to Jerusalem. At verse 31 we have Him saying to the twelve, "Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of Man." So this verse marks the beginning of the final journey up to His exaltation.

I. Perseverance (Vv. 1-8)

The parable teaches us this essential of effective prayer. It teaches us how to pray. The point is the fervor and frequency, the constancy and perseverance, the importunity of prayer. This involves upon our part stated daily praise. To omit prayer is to go to battle, having left our weapons behind us in the tent; it is to go to our daily labor without the strength imparted by a wholesome meal; it is to attempt the bar where angry breakers roar and murderous rocks hide their rugged heads without taking our pilot on board.

The parable teaches persevering prayer. It is hard exhausting work—praying. It is much harder to pray than to sing, harder to pray than to preach. I am not talking now about saying prayers, I am talking about praying. When we really believe what we profess, feel what we say, wish what we ask, then praying is soul labor so exhausting that the average church member will do almost anything else in preference. How can we expect God to answer prayer when He sees that we are not in earnest? If we were earnest, we would be urgent, praying in the house, by the way, on our beds, at our business—prayer sounding or silent, a constant stream. For we do well to understand what prayer is in order that we may see if we can "always pray." Prayer is far more than uttering words. We can pray without uttering words at all. Prayer, in the last analysis, is the urge of the life towards God and spiritual things; the setting of the mind upon things above, as Paul has it. Every detail of every day can be mastered by that urge. Prayer literally means to wish forward. Prayer, then, is desiring towards the ultimate, the urge that forever masters life for the coming of the Kingdom of God, and the victory of all things spiritual.

Do not understand me to believe that one can pray as one ought without fixed definite time devoted

to prayer alone, or pray acceptably as one ought without uttering words at all. I plead for the attitude of soul that prays in all actions, but no one of us will fittingly submit his soul to God except he practice the daily, stated, regular habit of going to God in earnest uttered prayer which becomes so earnest it can no longer be uttered. And all this is for the best of the soul of the prayer.

The unjust judge does not fittingly represent our gracious God. He does not have to be teased or annoyed into doing what He ought for His children. His elect who "cry to Him day and night" need not threaten to strike Him. "He will avenge them speedily." Quicker than the lightning's flash is the answer of God to the cry of His people. Because we have a God quick and ready to answer every cry of the oppressed in the right way, prayer can be maintained constantly. "Men ought always to pray," ought forever to link their lives to that of God and His readiness; and to know that when the answer does not come as they thought it ought, the answer still comes, and is always best.

II. Utter Absence of Pride (Vv. 9-14).

In all the realm of literature there is no example of satire to surpass that of the Pharisee's prayer. See how our Lord shows him to us. He "stood," well, that is all right, so did the publican. But the Pharisee stood in such manner! He belongs in the class of men who can strut while standing still, and he did it. Read his prayer which he prayed with himself. "God." It was not a plea for anything, or an acknowledgement of any need or any sense of indebtedness, or a proclamation of any psalm of praise. It was to call God's attention to the Pharisee's own goodness and merit. Only once the name of God and five times over in boastful phrase, "I . . . I . . . I . . . I . . . I . . ."

Now look at the publican. He would not lift his face, but he did lift his heart. He abased himself in the presence of God, smote upon his breast in self-abasement before God. He acknowledged himself "the sinner" and pled for the mercy of God. His the set of soul which secures the blessing of communion and fellowship with God. See how these two men were alike and how they were different. They were alike in that they (a) Had the same object; (b) Got to the same place; (c) Were in the temple at the same time; (d) Addressed the same God; (e) Each talked about himself.

Behold how they differed. They were in contrast in that (a) One was self-satisfied, the other dissatisfied with self; (b) The Pharisee was socially contemptuous; the publican was self-condemned. The Pharisee made short work of other men. He detached himself from so-

ciety, standing loftily above it. The publican made no reference to other men. He was filled with self-shame and self-sorrow. His problem lay between himself and God, not between himself and other men. (d) The Pharisee lived on the plain of duty; the publican hoped only in the mercy of God, and he alone truly lives who lives in hope of the mercy of God. The Pharisee showed a well-brushed coat; the publican showed only a wounded, bruised, broken heart; (d) The Pharisee called attention to his separate points of excellence; the publican was stunned into recognition of the woeful condition of his whole character; (c) The Pharisee was flippant; the publican was reverent, and where there is reverence and only there can there be real worship.

The practical lesson which this story urges upon men of all ages is that self-righteousness is unrighteousness; self-trust is practical atheism; social contempt is personal impiety; self-boasting is the dirge which preludes a fall; man's only standing-ground before God is the ground of God's sovereign mercy.

"I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted." (V. 14)

Two men are praying. One of them with eloquent phrases drew aureate circles around his own personality with which he was pre-eminently pleased. The other hated his sin, and grasped with eager hand after the infinite and tender compassion of God to operate for him. And Jesus said in effect, "These men were in the temple seeking justification. The one was

justifying himself before God. The other was humbly asking for justification through the mercy of God. The one who justified himself remained unjustified. The man who sought the compassionate mercy of God went to his house justified. "Still stands thine ancient sacrifice, A humble and a contrite heart."

III. A Childlike Spirit of Receptivity (Vv. 15-18).

This point is borrowed in essence from Dr. H. C. Moore. Who brought the babes to Jesus? You have seen the picture of the scene in which the mothers were represented as bringing them, but that is not what Luke says occurred. When he says the disciples rebuked them, the "them" is in the masculine. Under the Jewish economy the men were made responsible for the religious training of the family, and it was the father's business to see to it that his children received religious nurture. Let us get back to this.

But the point for this lesson is that our Lord commended the spirit in which the children received the Kingdom, the spirit in which they received the gifts of the Father's grace. How we need this in all our praying! To make our wants and wishes known to Him, and then to take what His love imparts with praises and thanksgiving, thankfully and gladly as a little child accepts the bounty of a good father who always gives more and better than the child can know how to request.

IV. Self-Renunciation (Vv. 18-30) (Continued on page 15)




PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Imparts Color and Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.



HEADACHE?
take
STANBACK
10¢ & 25¢



LINDELL BLVD. AT GRAND AVE.
HOTEL MELBOURNE
Look forward to Cozy Comfort
Experienced travellers know that a pleasant night's rest awaits them in St. Louis at Hotel Melbourne. Soft comfortable beds; every luxury; and very fine food at moderate cost.
O. P. GREATHOUSE, Manager
400 ROOMS from \$2.50



Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

God. The
for jus-
y of God.
nself re-
man who
mercy of
tified.
sacrifice,
heart."

essence
brought
ave seen
in which
ented as
not what
he says
em, the
e. Under
en were
religious
d it was
ee to it
religious
this.

esson is
he spirit
ived the
ich they
Father's
all our
nts and
then to
ts with
thankful-
child ac-
d father
d better
w to re-

18-30)
5)

HE?

CK
25¢



JOHN AMOS HUFF

Rev. John A. Huff, pastor of the First Baptist Church, New Orleans, will preach the annual convention sermon for the Southern Baptist Convention on May 14th at St. Louis, Mo. The annual sermon is the high-point, spiritually speaking, of the entire Convention. There are over 2,200 active Baptist preachers within the bounds of the Southern Convention territory. To be selected by the Convention to deliver this sermon is the highest honor that can ever be conferred upon any Baptist preacher. That John Amos Huff will measure up to the high standards set by a long and brilliant line of illustrious pulpit orators who have preceded him there is not the slightest doubt in the minds of those who know him best. There is a rare spiritual feast in store for those privileged to hear him.

The life of John Amos Huff reads like a romance. Born on a farm in Colbert County, Alabama, March 29, 1887, he spent his early years working on the farm. Then several years were spent working in the cotton mills at Florence, Ala., at the age of 18, illiterate, he was converted and called to the ministry. He at once began preparation for his great work by enrolling as a student in the Home Board's mountain school at Scottsboro, Ala. From 1909 through 1914 he was a student at Howard College, Birmingham. His pastoral work began while a student at the mountain school and continued while at Howard College.

In 1916 he became pastor at Kingfisher, Okla., and a year later was called to the Olivet Baptist Church, Oklahoma City, where he led the church in a glorious way for 9 years. Since 1926 he has served as pastor of the First Church, New Orleans, where he is leading the church in greater fields of service. He has inaugurated a great program in this church that is a challenge to every one for service. During his 10 years as pastor some 2,200 members have been received into the church, a very large part of them have been by baptism, and nearly \$300,000.00 has been given by the church for kingdom work. It is a favorite saying of Pastor Huff that "No church can rise above her leaders. Big programs, with proper leadership, make a

great church and a great people; small programs make small churches and a small people." How true this is.

The First Church is honored to have their beloved pastor selected for this service. It places a greater responsibility for service to the denomination upon this church which the members are ready to undertake in this "The greatest field for Home Missions" in the Southland today.

By J. Arthur White,
Member Board of Deacons

CASH CONTRIBUTIONS TO BAPTIST ORPHANAGE APRIL 6-18

WMU, Inverness	\$ 4.00
Good Hope Baptist SS, Hickory, Miss.	3.00
Calvary Bap. Ch., Jackson	6.00
Crenshaw Baptist Church, Crenshaw	2.00
Hederman Bros., Jackson	25.00
Moorhead Baptist Church, Moorhead	21.41
Sunflower Baptist Church, Sunflower	10.57
R. C. Clark, Jackson	15.00
Mrs. C. B. Conn, Sanatorium	8.00
WMU, Schlater	2.00
WMU, Magnolia	2.00
Baptist SS, Starkville	14.72
WMU, Moss Point	2.00
TEL Class, Bowmar Avenue Baptist Ch., Vicksburg	2.00
R. W. Dunn, Hattiesburg	25.00
Duncan Baptist SS, Duncan	5.86
Murphy Metho. SS, Murphy	1.41
WMU, Water Valley	7.50
WMU, First Church, Biloxi	2.00
Pickens Baptist Ch., Pickens	4.00
WMU, Kosciusko	3.00
Bethany SS Class, First Church, Meridian	7.50
Bap. SS, Walnut Grove	10.01
Salem Bap. SS, Collins	1.50
WMS, 1st Church, Jackson	4.00
WMS, 1st Church, Jackson	10.00
WMS, Wiggins	1.00
WMS, Yazoo City	2.00
Mrs. S. E. Walters, G'wood	3.00
J. L. Ross, Jackson	5.00
Bap. Orp. Farm, Jackson	1.50
Philathea SS, Class, C'dale	6.47
Annie V. Menger SS Class, 1st Church, Vicksburg	2.00
WMU, Indianola	2.00
WMS, Main Street Church Hattiesburg	6.75
Mrs. J. E. Moran, G'wood	2.00
Circle No. 3, Hazlehurst Baptist Church	3.00
Baptist SS, Louise	1.00
WMS, Ripley	2.00
Baptist SS, Brandon	12.58
WMS, Hollandale	2.00
Cold Springs Baptist SS, Collins	2.25
WMS, Scooba	3.00
WMS, Schlater	2.00
WMS, Edwards	3.00
J. E. Varner, Vicksburg	3.00
Circle No. 7, 1st Church, Vicksburg	1.00
WMS, Winona	3.00
Miss Nora Lee, Lyman	2.00
WMS, Carthage	2.00
Mr. and Mrs. L. J. Miller and son, Lorman	5.00
Mrs. Guy Case, Hamburg	5.00
WMS, Greenville	4.00
Philathea SS Class, Sardis	2.00
W. W. Cleveland, Jackson	10.00
Colgate-Palmolive-Peet Co., Newark, N. J., Coupons	41.75

TEL Class, Belzoni	3.00
Hazlehurst Bap. Church	32.07
Pilgrim's Rest Baptist Ch., Crystal Springs	7.30
Bapt. Orp. Farm, Jackson	1.50
WMS, New Albany	12.00
41st Ave. Baptist Church, Meridian	17.25
WMS, Duck Hill	1.00
WMS, and Sarah Ann Rush Circle, Gulfport	3.00
Mrs. J. R. Davis, Jackson	1.00
Bapt. Orp. Farm, Jackson	1.50
WMS, Bentonia	2.00
Men's Bible Class, Main St. Church, Hattiesburg	5.52
Mr. and Mrs. Simon Williams, Terre Haute, Ind.	10.00
Bethel Baptist SS, Slate Springs	3.80
Fannin Baptist Church	4.40
WMS, Bowmar Ave. Baptist Church, Vicksburg	4.00
WMS, Drew	2.00
Hopewell Baptist Sunday school, Monroe	3.00
Annie V. Menger SS Class, 1st Church, Vicksburg	2.00
WMS and SS Class, First Church, McComb	2.50
Eva Myer Ruffin SS Class, Ellisville	3.00
United Gas Public Service, Jackson—gas returns	300.65
WMS, Batesville	2.00
Calvary Bap. Ch., Jackson	10.00
L. W. Campbell, DeRidder, La.	30.00
Mr. Fred Weems, Hazlehurst	11.00
Total	\$816.27

After six months service as business manager and acting superintendent of the Baptist Orphanage the Board of Trustees expressed confidence in my ability to handle

For IRRITATED EYES

Relieve, soothe and refresh your eyes. Get real eye comfort. **DICKEY'S Old Reliable EYE WASH** Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper. **DICKEY DRUG CO., Bristol, Va.**

The Draughton School of Commerce

JACKSON, MISS.

Established in 1905 College Accredited Teachers
Modern Equipment Free Placement Bureau
Mississippi's Oldest, Most Modern and Largest Private Commercial School
Baptist Building A. S. McLendon, President

GIVE WHILE YOU LIVE THAT "THEY" MAY LIVE

Set Aside One Sunday

Give at least once a year one "Fellowship Offering" at the Celebration of the Lord's Supper for the support of needy, retired ministers and widows.

Take it upon yourself to see that this worth while deed is accomplished. Send this annual collection through your State Board marked, "Fellowship Offering" for The Relief and Annuity Board of the Southern Baptist Convention and thus plan for the better care of those who gave their all for Christ and His cause.

THOMAS J. WATTS, Executive Secretary
THE RELIEF AND ANNUITY BOARD OF THE
SOUTHERN BAPTIST CONVENTION
2002 Tower Petroleum Building
DALLAS, TEXAS

the affairs of the Home by electing me superintendent. I wish to take this opportunity of thanking each member of the Board for giving me this opportunity to render a great service to humanity in ministering to the needs of the boys and girls who are committed to us. In behalf of the children I desire to give expression of their thanks to the many Baptists throughout the entire State who have been interested in supporting them throughout the many years, and who are still remembering them. To the pastors, laymen, churches, Sunday schools, W. M. S.'s, B. T. U.'s, and each person who has made a contribution in anyway, may I say thank you. I also wish to take this opportunity of thanking the Baptist Record, through the editor, Dr. P. I. Lipsey, one of my dearest friends for the splendid space given us from time to time through the columns of his paper. May I ask for a continuation of your support in the future as you have given in the past. If I can be of service to you at any time please call on me. The Home opens wide the doors to you at any and all times. Please make us a visit and I assure you that you will receive a most cordial welcome. If you desire any information concerning the affairs of the Home, just write me.

Yours for service in the Master's name,

W. G. Mize, Supt.



VACUUM PACKED
IN USEFUL GLASS JARS
SAVE THE COUPONS

Morning Joy COFFEE

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

If my report of our gifts for April had gone into the paper last week, as was intended, we should have had a full page, I think. But somehow it did not get there in time, and maybe it will give us a full page this week. Look at it closely and see how we are improving in our giving. We had a good amount for Miss Marguerite's scholarship, \$15.10, and to our orphans we sent \$24.77. I'm proud of this, and so I am that this week we have a new Jeannie Lipsey Club, the first since Virginia Lane got her J. L. Club No. 17 organized some months ago. So this club is No. 18, supported by the Bay Springs Junior B. Y. P. U., and their leader, Mrs. Shoemaker. Read about them in the letter from their secretary, Nell Brown.

Then we have a letter from Alan Locke, and one with an enclosure from his grandmother which she won't let me publish. We are grateful to both of them. The next letter is from the second little granddaughter of our Mrs. Phillips, Imogene Williams, who has contributed to her grandmother's birthday offering. Then there are letters from Dr. Hamilton, brother Mize, Mary Adelyn and Betty Bethune, all of which you will enjoy.

We had so many things to talk about last week that I didn't tell you that we were having honored company at our house. This was our son John and his wife, Julia, who drove 1,600 miles to see us, coming through New Mexico this time, to see the wonderful cave at Carlsbad, N. M. While they were here we took a trip of three days to Gulfport, as Julia had never seen the Gulf Coast. We stayed in a big tourist camp at Gulfport two nights and had a fine time. But on our way home, after a period of general rain, we had quite an adventure. Though the roads were difficult, John brought us safely through in his trusty V8, until we were about 12 miles from Jackson, when we found ourselves confronted by a new difficulty. The highway was under water, to a depth of perhaps a foot, and the water stretched for a hundred yards, or more, on each side and in front of us. Other cars had stopped, too, of course, and on the other side of the flood were cars wishing to come across toward us. Such a sight had never been seen by us before. No pavement could be seen, and the crossing must be made by faith. After a little, a car on the other side plunged forward, and casting up the water around it, made its way carefully towards us, and rolled out safely beside us, then another and another, and one or two from our side got over. Our dear chauffeur was thinking of the four people in his charge, but after a few minutes, he rolled up to the water's edge, bade us get in, and we set out. Several things might have happened, but they didn't, and soon we were safe at home and very thankful.

Now I must stop, with love from, Mrs. Lipsey.

Bible Lesson Psalms

Psalms, the 19th book of the Bible, is one of the greatest pieces of literature known. It's said to have been mostly written by David, but a number of them are written by others. There are one hundred and fifty in all. A number of them are hymns which were sung by the children of Israel.

The Psalms give the heartfelt expressions of joy, thanksgiving, sorrow, danger and distress; also many are wholly of praise and rejoicing. There are words of comfort and consolation to any and all of God's

children where they turn to His book and read them.

The first verse of the first chapter is excellent advice on our conduct; don't take the advice of the ungodly—don't stand in the way of sinners, that is, don't partake of their ways if you profess to be a Christian and they will know where you stand, and don't be scornful at any time. There are many wonderful truths to be learned from Psalms. Remember that David who was the shepherd lad got to be king, so he had a great opportunity to learn of God's ways.

A great verse is "The angel of the Lord encampeth round about them," 34:7.

Which is the longest chapter?
Which is the shortest chapter?
Which is the shepherd Psalm?

Mrs. Beulah Mayo

For the B. B. I. Scholarship

Cash	\$ 1.15
Annie Louise Duke, birthday offering .....	.05
Colorado J. L. Club, J. L. and J. L.	1.00
Fannie M. Henley	1.00
Friend, Clarksdale	1.00
Dorothy Doolittle .....	.05
Mr. F. M. Potts .....	.15
Mrs. Austin .....	.50
Abbie Miriam Clark .....	.50
Pauline Mullican, birthday offering	1.00
Ernest Clark, for J. L. Club 16 .....	.40
Leta Mae Lupo .....	.21
Mr. and Mrs. E. Y. Davis, birthday offering	1.34
One Interested	5.00
Mrs. Lipsey	1.25
Virginia Schumpert .....	.50
Total	\$15.10

For the Orphanage

Cash	\$ 2.04
Doris McMillin .....	.25
Annie Louise Duke .....	.25
Colorado J. L. Club	1.00
Fannie Mae Henley	1.00
Friend, Clarksdale	2.00
Dorothy Doolittle .....	.05
Mr. F. E. Pitts .....	.85
(birthday offering) Mrs. Austin .....	.50
Abbie Miriam Clark .....	.50
Eliza Rhodes and sister .....	.10
Pauline Mullican, birthday offering	1.00
Ernest Clark, J. L. Club 16 .....	.40
Virginia Schumpert .....	.50
Birthday Offerings: Annie Lee Hill .....	.20
Leslie Graves .....	.05
Mrs. G. I. Dun .....	.55
Lucile Pool .....	.30
Mrs. W. Staten .....	.30
Mrs. P. L. Leuce .....	.51
Mr. Carol Y. Graves .....	.35
Luther Graves .....	.01
Irene Hill .....	.15
Mrs. Joe Collier .....	.49
Hattie Collier .....	.20
Willie Staten .....	.34
Total	3.66
John H. Bethune .....	.10
Mrs. Lipsey	1.00
Macedonia church, Thanksgiving offering through Miss Simpson	9.77
Total	\$24.77

April 28, 1936

My dear Mrs. Lipsey:
Your check for \$15.10 for the Baptist Record Children's Baptist

For Local Irritation
to quickly relieve the
stinging torment, women
use mild, soothing -
Resinol

Bible Institute scholarship came today and I am herewith enclosing receipt.

No matter how many times we say so we can never express our appreciation for what the Mississippi young people are doing in helping an eager and worthy student prepare for better service to the Master.

With every good wish, and hoping maybe to see you and brother Lipsey on Thursday of this week while visiting in Clinton, I am

Sincerely yours,
W. W. Hamilton,
President.

April 30, 1936

My dear Mrs. Lipsey:

Your contribution of \$24.77 came in on the 28th, and a receipt for this gift is enclosed.

Mrs. Lipsey, you can never realize just how much your contributions each month mean to us in helping us to care for our many boys and girls, and we want you to know that we are deeply grateful for every service you and your co-workers have rendered in behalf of our Home. God will surely reward you for your good deeds.

Please thank the children for their continued interest and support, and tell them that our children appreciate very much what they are doing for them.

With good wishes, I am
Sincerely yours,
W. G. Mize, Supt.

Carthage, Miss.,
April 27, 1936

Dear Mrs. Lipsey:

I am sending you 10 cents for my birthday offering. I was 8 years old Wednesday, April 22.

Mrs. M. F. Phillips is my grandmother and we all love her.

Your little friend,
Imogene Williams

Of course you love her, Imogene, and you are following an example in sending a birthday offering. It will go to our orphans. I'm sending you my love and thanks.

Leland, Miss.,
April 27, 1936

Dear Mrs. Lipsey:

I am sorry I failed to send the Jeannie Lipsey dues for March, and I am enclosing dues for March and April, \$4.00.

Our roses are lovely and our neighbors' peonies are in bloom. They are so pretty.

We had a holiday Friday because of the convention in Jackson.

Some of the gardens were open Sunday afternoon and we went to see them. They are very pretty.

Your friend,
Mary Adelyn Milam

I wonder if you have and Paul's Scarlet roses, Mary Adelyn? I wish you had some of the thousands of

Certain Pains Relieved By the Use of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there has been functional monthly pain, from the early 'teens, through the years of mature womanhood and into the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it as directed. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

HOSIERY

5 Pairs Ladies' Chardonize Hosiery postpaid \$1.00. Guaranteed, also other articles. Write for latest 1936 Bargain Sheets.
L. S. SALES COMPANY
Asheboro, N. C.

I'm sure we have thousands. We blooms we have. They are beautiful. are glad to have the dues, and thank you.

Oxford, Miss.,
April 27, 1936

Dear Mrs. Lipsey:

This is my first letter to the children's page and my grandmother is writing it for me, because I am only five years old and have not started to school yet.

Granddad and grandmother have five grandchildren, all boys and I am the oldest of all. I was born at Memphis, Tenn., but now live on a farm near Burgess, Miss. I have two brothers, Cecil and Jon Merle. We have a puppy and enjoy playing with him a lots.

I am sending my birthday offering for the orphans. I hope my letter is not too long, for I may want to write again.

With love,
Alan B. Locke.

Indeed you must write us again soon, Alan. I have a little grandson who will be five in June, and another who will be five in November, and I love five-year old boys. Thank you for the birthday offering, which is two cents for each of your years.

Newton, Miss.,
April 28, 1936

Dear Mrs. Lipsey:

I am six years old. I will be in the second grade next year. I saw a little boy who was in the storm at Tupelo. He was hurt so bad he could not walk. His mother was hurt too. They are both getting well. His name is Paul.

I am sending 10 cents for the B. B. I. girl.

Much love,
Betty Bethune
(Continued on page 13)



Meet Me in St. Louis!

For the first time in the history of our Baptist Book Stores all Managers will attend the Southern Baptist Convention, which will be held this year at St. Louis, beginning May 14. The annual conference of the Store Managers will precede the Convention sessions.

The Mammoth Book Exhibit will be an outstanding attraction this year, featuring books, Bibles and supplies of all publishers. Visitors will be served by a staff of twenty sales persons.

As Manager of the Baptist Book Store in our State, I extend to you this personal invitation to visit the exhibit, see the new books, evaluate the bargains, receive your souvenir, and get better acquainted.

Meet me at St. Louis,

Mrs. O. M. Jones

Manager.

BAPTIST Book STORE
503 E. Capitol St. Jackson, Miss.

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS. :: JACKSON, MISS.

Yazoo County Adds 2 New Unions
Yazoo County Associational B. T. U. under the leadership of Miss Gladys Plunkett, director, had added two new unions to their list recently. The last meeting of the Associational B. T. U. was a most interesting and successful one. Two banners were awarded, one for efficiency, and then a mileage banner. The Anding church got both banners. The efficiency banner is given on the basis of the Standard of Excellence with so many points counted for each separate feature of the standard: ten points given for bringing the regular quarterly report to the meeting in duplicate; eight points given for meeting the requirements on monthly committee meetings, etc. This grading scheme and awarding of banner has increased the interest in better work.

Shelby Seniors

Not many months ago a new Senior B.Y.P.U. was organized at Shelby. Mrs. Charlie Slocumb, Jr., was elected president and in writing says that they are working according to the standard and are doing standard work. The other officers are: Vice-President, Mrs. Kelly Pyran; Secretary, Mr. Speedy Langston; Treasurer, Mr. Buck Wing; Corresponding Secretary, Mr. Billy Denton; Pianist, Mrs. B. V. Wade; Chorister, Mr. Charlie Slocumb, Jr.; B.R.L., Mr. Kelly Pyran; Group Captains, Mrs. Joe Warkson and Mr. John Slocumb.

Rankin County Director Uses Paper

Rankin County Associational B. T. U. Director, Earl Clark, believes in publicity. Each week the Brandon News, county weekly newspaper, gives an entire column to the B. T. U. and Mr. Clark uses it in promoting the interest of the work, not only county-wide, but nation-wide. The corresponding secretaries from individual unions in the county are asked to send in any interesting news items for their union, then interesting state and Southwide facts are given for general information. This is a generous contribution on the part of the Brandon News to give this space and is a gesture that might lead to the same service in other counties.

JUNE 8-25!! Know what those dates mean? District Convention Days! Watch this space next week for special announcements.

A number of associational training unions reported splendid meetings for the First Sunday in April, the regular time for meeting. We are happy to see the interest in the associational meetings contributing to better work in the individual unions. In nearly all EFFICIENCY is

recognized in some way. Banners are awarded with splendid results, teaching our young people to be good losers as well as good winners.

Training School at Woman's College

During the week of April 26-30 the annual Training Union training school was held at Woman's College with the state secretary and associate secretary leading in the class work. Senior B.Y.P.U. Administration and Christian Leadership were studied by almost a 100 per cent of the membership of the B.Y.P.U.'s, with visitors from the Epworth League and Christian Endeavor. The general theme for the week's work was "Let Your Light Shine." Candles were used for emphasis on various occasions, the climax being a general assembly meeting at the close of the course with fountain pen size flashlights presented to the faculty in token of love and friendship. It was a good week with much credit due Miss Alene Harris, Student Secretary, and Miss Emma Mae Pope, B.T.U. Director.

Report of Lauderdale County Associational B.T.U. Meeting

The Lauderdale County Associational Baptist Training Union met for the regular semi-annual meeting at Southside Church, Meridian, with a large number of B. T. U. members and pastors present, representing thirteen churches of the city and county.

The attendance banner was awarded to Eighth Avenue B. T. U.

Following the opening song service, led by R. L. Criscoe, county chorister, the devotional service was conducted by Rev. A. T. Engell, reading from the eleventh chapter of Mark and using as his theme, "Have Faith In God." Prayer by Alton C. Grimes.

An interesting feature of the meeting was a group of department conferences. The Senior and Adult conference was led by Grady Smith, Junior, Intermediate and Story Hour leaders by Mrs. J. H. Street, and Miss Mary Poole met with the Juniors and Intermediates.

A Sword Drill, directed by Mrs. L. S. Mayo, was presented by the Intermediate Union of Highland Baptist Church.

"Faith Is the Victory," the B. T. U. song for the year, was sung by the Eighth Avenue Junior Union.

The Rev. W. L. Meadows, pastor of the Quitman Baptist Church, brought an inspirational message on "Faith Is the Victory."

Miss Omera Coker, associational B. T. U. president, presided during the meeting.

The service was dismissed with prayer by the Rev. Blanding S. Vaughn, host pastor.

Amera Coker, Director.

CHILDREN'S CIRCLE

(Continued from page 12)

That is certainly bad, Betty dear, about Paul and his mother, but we are glad they are both getting well. Thank you for the birthday money. I wonder if you are John Bethune's sister?

Bay Springs, Miss.,
April 28, 1936

Dear Mrs. Lipsey:

The Bay Springs Junior B. Y. P. U. has voted to form a Jeannie Lipsey Club, and I am sending you a check for \$1.00 for April. Our leader, Mrs. Shoemaker, gives her eggs one Sunday each month and we give the rest. We want this month's to go to the B. B. I., please. We think some of us may be girls and boys doing special Christian work in college some day. We have 28 members in our union and enjoy it so much. One of our members, Mary Ruth Denson, said she saw you at the State W.M.U. Convention, and said we would just love you too, if we could see you.

Lovingly,
Nell Brown, Sec.

THE BEST WAY TO TREAT...

BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
Apply Gray's Ointment

Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

This letter brings us an awfully nice surprise, Nell. Jeannie Lipsey Club No. 18 is warmly welcomed to our page, and each month your dues shall go to the cause you direct. Give my love to Mrs. Shoemaker, and tell her I think this is an especially pleasant and helpful thing to do. I send love to you all, and tell Mary Ruth, howdy.

BLACK-DRAUGHT

LAXATIVE DOSE

EASILY ADJUSTED

Laxatives act on different persons in different ways, depending on whether their bowels move easily or not. One of the advantages of Black-Draught, for the relief of constipation, is that the dose easily can be regulated to suit each individual requirement—half a teaspoonful, perhaps a little less, in some cases a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on.

Black-Draught is a dry laxative, made of finely ground leaves and roots of certain approved medicinal plants. Recommended to all men and women who occasionally need a good, reliable, purely vegetable laxative.

Sold in 25-cent packages.



ONLY 3 and 3
Guarantees
Old Age Security

MONTHLY The Minister Pays Aside 3% OF THE MINISTER'S SALARY
The Church Adds Another

then The Relief and Annuity Board

GUARANTEES

Through Its Age Security Plan

an ANNUITY for life payable to the Minister at 65

Total cost to Minister runs from \$2.50 per month to \$7.50 per month on salaries ranging from \$1,000 to \$3,000. A like cost to the Church or group of Churches.

Annuities on the above salaries range from \$33.33 per month to \$100.00 per month at age 65 on 35 years of participation. For less than 35 years of participation and greater or smaller salaries proportionate annuities will be paid.

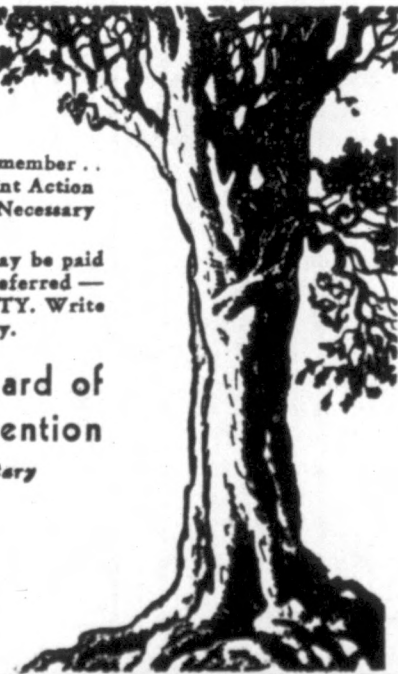
Let the Ministers Act Now {Remember...
Let the Churches Act Now {Joint Action
Is Necessary

If an individual plan, that is, a plan which may be paid for by Minister without aid of Church is preferred—we have it—**SPECIAL DEFERRED ANNUITY**. Write for particulars giving age at nearest birthday.

**The Relief and Annuity Board of
The Southern Baptist Convention**

THOMAS J. WATTS, Executive Secretary
2002 Tower Petroleum Building
DALLAS, TEXAS

If you have not already asked for further details, please write today.





W. G. MIZE

FROM THE BOARD OF TRUSTEES

As president of the board of trustees of the Mississippi Baptist Home for Children, I want to give our Baptist brotherhood the following information about the institution:

1. In securing the services of Mr. W. G. Mize as superintendent of the Home, I believe we have for this important position a Christian gentleman, a man of tact, of courage, and of unimpeachable character. The Baptists of Mississippi may well put their trust in brother Mize. He is a worthy successor of the beloved Carter.

2. Since last September the board has reduced the payroll by approximately \$200.00 a month, or \$2,400.00 a year. I feel that this is now at rock bottom if we are to have any sort of efficiency. It will probably not be increased until more funds are provided for the admission of more children.

3. We shall probably be obliged to keep the number of children in the Home at around 200 unless and until support funds are increased.

4. Each year since the beginning of the depression the institution has been compelled to run a deficit in the summer and early fall, paying off the deficit out of receipts from the Thanksgiving offerings. Contributions received last Thanksgiving were liberal both in money and supplies. However, practically all money received at that time was used in paying off a \$7,500.00 deficit accumulated during the six months prior to Thanksgiving. The deficit was in the form of mercantile accounts and back salaries to employees.

5. This summer we are anxious to avoid the usual mid-year deficit. We want to pay as we go. The Baptist State Convention at its last

session authorized the orphanage to make a special appeal for support funds on Mother's Day, May 10, 1936. We earnestly appeal to pastors, Sunday school superintendents, and W. M. U.'s all over the state to take this matter to heart and solicit contributions for this purpose. Send us enough money to operate the institute through the summer so that our underpaid employees may not have to go unpaid, and so as to remove the necessity of asking for credit for needed supplies.

Sincerely,
W. N. Taylor, President
of Orphanage Board.

LEXINGTON

A special effort was made during the four Sundays of April to increase the interest and attendance of the men. We proceed on a different theory from those who hold that religion is a matter for women and children. The proportion of men and boys in our congregations has generally been above the average, perhaps better than "fifty-fifty." But the response to our efforts has materially increased even that very good proportion.

One Sunday each was devoted to upholding the high ideals of our four prominent men's organizations,

BILIOUSNESS
Calotabs
CONSTIPATION

the Rotary Club, the American Legion, the Masons, and the Junior Chamber of Commerce. All of these organizations have their faults. Not one of them claims to be infallible. But generally speaking, they have laudable ambitions, and we feel it a duty as well as a pleasant privilege to laud them a bit, in all sincerity, and without whitewashing any of them. John the beloved did as much in writing to the Seven Churches. Without glorifying any organization, we called attention to their high ideals, and found a helpful Bible parallel in each, sometimes several of them.

We do not intend to worship our mothers, nor even motherhood, on the second Sunday in May. Some people, and perhaps some pastors, come dangerously near to it. This is just as wrong as any other form of idolatry. But it seems right and proper to this pastor to utilize the sentiment of the day for the Lord. The hearts of people are tender when they think of their own mothers, and surely we should take advantage of every opportunity to consecrate the tender memories or loyalties of our people to God. Let us dedicate our sentiments to Him, along with all else that we have and are and hope to be.

"Each thought and each motive, beneath His control."

Judson Chastain

RESOLUTIONS

Whereas, very early in the morning of March 15, 1936, God, in His infinite wisdom, saw fit to call to his reward, our beloved brother S. L. Webb, and

Whereas, his life among us has been a benediction, and in his going Calvary Baptist Church is much poorer and heaven much richer, and

Whereas, we, the Board of Deacons, of the Calvary Baptist Church, submit to this, God's providence and strive to emulate the example set by our departed. Now,

Therefore, be it resolved, that

Yes! Capudine is Best For HEADACHE

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

Instant Relief for Itching Toes

End the torture of Athlete's Foot this sure and easy way. Simply apply Tetterine to the raw inflamed parts and get immediate relief. Tetterine stops the itch and kills the parasites that cause the trouble. Healing and soft new skin promptly result.

Proven best for over 50 years in treating Eczema, Ringworm, Tetter, Itch and similar skin diseases. Get Tetterine from any drug store today or send 60c for a box to Shuptrine Co., 1 Barnard St., Savannah, Ga. Money back if not satisfied.

Tetterine!

since one member of the body suffers, all suffer. That we enter into deepest sympathy with the bereaved family in this, their great loss, and commend them to the one and all-sufficient Christ.

Be it further resolved, that a copy of these resolutions be spread upon the minutes of our board, a copy sent to the family, and copies furnished the press.

Respectfully submitted,

H. M. King,

J. H. Warner, Jr.,

I. S. Barnes,

Committee.

Jackson, Miss.

HILLMAN COLLEGE

There is something characteristic, peculiar and distinctive that makes Hillman different from other institutions. There are other colleges whose credits are just as good, many of them have finer buildings, most of them have more elaborate equipment, and a few have campuses just as beautiful, but somehow when a girl spends a year in Hillman she never gets over her love for it, no matter what other school she may attend.

There is an intangible, indefinable, invisible something in the very atmosphere and environment of Clinton that draws people to it with a bond that is always unbreakable when they once yield to its charm. This bond of friendship and fellowship is not confined simply to the campus. It pervades the entire Clinton community, and it is this fine environment of Christian culture and refinement that is largely responsible for making Clinton such a remarkable and desirable school location.

For catalogue write

M. P. L. BERRY, President,
Clinton, Miss.

Organizations Raise Money EASILY

WITH OUR COOPERATIVE SELLING PLAN
Practically every housewife in every community favors and uses Gottschalk's Metal Sponge. Merely let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars.
METAL SPONGE SALES CORP., Philadelphia

Gottschalk's METAL SPONGE

TIRED and IRRITABLE

WHO wouldn't be cross when periodic pain was dragging her down? Relieve the pain and discomfort by taking Lydia E. Pinkham's Tablets. All druggists sell them.

Mrs. Marion Sidor of Chicago says: "I was very tired and irritable. I had severe pains and terrible headaches periodically. My husband bought me your Tablets and they helped me wonderfully."

Why don't you try them next month?

Lydia E. Pinkham's
TABLETS

body suf-
enter into
he bereav-
great loss,
ne one and

d, that a
be spread
r board, a
and copies

ted,

r.,

ee.

EGE

characteristic,
that makes
other insti-
ter colleges
good, many
ings, most
rate equip-
campuses
ehow when
in Hillman
love for it,
school she

le, indefin-
ng in the
nvironment
people to it
always un-
ce yield to
friendship
t confined
it pervades
unity, and
nment of
refinement
nsible for
remarkable
ation.

resident,

ions
oney
Y

UR
RATIVE
PLAN
ly every
ife in
commu-
ors and
Gotts-
Metal
Merely
are sell-
nd much
red like
ty years
ands of
ney. We
lp you.

alk's
NGE

ITABLE

O wouldn't
be cross
periodic pain
ragging her
Relieve the
nd discom-
by taking
Pinkham's
s. All drug-
ill them.
Marion
"I was very
had severe
aches peri-
bought me
helped me

next month?

ham's



DR. J. DEAN ADCOCK.



DR. GUY E. SNAVELY

Dr. J. Dean Adcock, pastor of the First Baptist Church at Orlando and president of the Florida Baptist Convention, has been invited by President W. S. Allen to preach the baccalaureate sermon at Stetson University, DeLand, Florida, June 7. The following day Dr. Guy E. Snavely, president of Birmingham-Southern College, will deliver the commencement address at graduation exercises.

OUR ORPHANAGE

It is hoped that every Baptist church, Sunday school, W. M. U., and B. T. U. will observe Mother's Day this year by directing attention to the motherless children at the Baptist Orphanage with a special cash contribution. The mothers of these children once dreamed of great things for them. But alas! death interrupted whatever plans these mothers may have made to have these dreams come true. Are you willing to help us take up where these mothers left off?

If you will refer to page 25 of the annual Mississippi Baptist State Convention minutes you will find the report of Committee on Review of Report on Social Service as follows: "Inasmuch as the Baptist Orphanage is much in need of more funds for repairs and operating expenses we recommend that we permit the superintendent to solicit funds privately from friends of the Orphanage for funds needed. We further recommend that Mother's Day and Thanksgiving offerings be stressed."

You can best show your love for your mother by helping the needy children who have been left to face life without a mother's love or a mother's care. Send a cash offering to your own Baptist Orphanage.

Help that little child whom mother loved better than she loved her own life which she gave for him.

Scores of children in the Baptist Orphanage face life without mother. May they look to you for help?

While we knelt by our mother dear, she whispered soft to God a prayer: "O, God and Father, to Thee I call Bless my children, one and all." Oh, night of nights, when mother is gone! Will love and laughter linger on?

The Board of Trustees together with the superintendent of the Baptist Orphanage have set their goal at \$10,000 for cash offering on Mother's Day, May 10th. Help them reach this goal.

W. G. Mize

RESOLUTIONS

Whereas, Dr. J. R. Carter, who has served for five years as pastor of Fernwood church, has tendered his resignation as pastor of this church;

Whereas, during his pastorate, Dr. Carter did a highly constructive work, both in and out of the pulpit, preaching and teaching, visiting wherever the need arose, so ministering that the lost were won, the spiritual life of Christians deepened, the membership of the church doubled, the Sunday school much enlarged, four Sunday school rooms built, and the prayer meeting greatly stimulated;

Whereas, his godly walk in our midst has been a benediction to our entire community;

Whereas, Mrs. Carter has shown herself in every way a true helpmeet, serving as teacher of the Ladies' Bible Class and president of the W. M. U. during whose tenure of office there were organized a Y. W. A., G. A., and Sunbeams;

Therefore be is resolved by the Fernwood Baptist Church in conference assembled:

First, that we do and shall always recall with joy and profound gratitude to God the excellent work of Dr. and Mrs. Carter and the devout lives that they lived before us;

Second, that our prayers and cordial good wishes will attend them wherever the Lord may direct their feet;

Third, that a copy of these resolutions be given to Dr. and Mrs. Carter, a copy recorded in the minutes of our church, and a copy published in the Baptist Record.

Done by act of the church in conference on this the fifteenth day of March, 1936:

F. A. Walker, J. J. Gill,
Tillie Causey, Committee

"What kind of a dog is that?" said the friendly lady to the little boy with a mongrel pup.

"He's a police dog," said the lad.

"Why, he doesn't look like a police dog," said the lady.

"No, ma'am," said the lad. "You see, he's in the secret service."—Ex.

SUNDAY SCHOOL LESSON

(Continued from page 10)

The rich young ruler is a lesson by contrast. He was unwilling to renounce his own for Jesus' sake, unwilling to give up that Jesus might have the glory of all his living. He went away sorrowful because he had not the essential of the praying heart which says, "Not my will but thine; not my wish but thy will; not my way but thine." He would not give up that which he held dear that he might hold the eternal dearer.

The pronouncement by Peter is the illustration in direct point. "Lo, we have left our own, and followed Thee." (V. 28) This voices the essential spirit of prayer. "Thy Kingdom come." No man can pray that prayer except he can get his consent first to do his dead level best to bring that Kingdom in. Unless he can and does renounce himself and all his for the Lord's sake, he can not pray. Of course he can jabber words, but he can not pray. That is what I said.

V. The Utter Abandon of Implicit Faith (Vv. 35-43).

Read this beautiful story. The blind beggar made no question of the ability of Jesus to grant his wish and heart-deep desire. "What do you want?" "Lord, to get my sight back." He harbored no slightest doubt that Jesus could grant what he wanted. Do you pray for your sick while in your heart you harbor a doubt that Jesus will hear, that the Father will grant? You are obtruding your request into a

KNITTING YARNS AT LOW FACTORY PRICES

SAVE half or more on your Yarns. Buy direct from long-established manufacturer. Quality guaranteed. Write a postal card for 150 free samples and prices. The ELMORE CORPORATION, Dept. "R-15," Spindale, N. C.

MOTHER'S DAY—May 10th.

The beautiful custom of contributing to the Charity Fund of Baptist Hospitals on Mother's Day has become a fixed policy of the Southern Baptist calendar. In making your gift this year, please remember that this Hospital is a Southwide institution engaged in the blessed ministry of

HEALING HUMANITY'S HURT

and is dependent upon direct gifts for its free service. We did free work for the poor in 1935 which cost \$43,262.82. Did you have part in it? You may have part in our work this year by designating your gift which is intended for us, or by sending it direct to us. No part of the Cooperative funds may be used for charity; but is paid on the cost of the buildings.

SOUTHERN BAPTIST HOSPITAL

LOUIS J. BRISTOW, Superintendent

NEW ORLEANS,

LOUISIANA

realm wherein you have slight right to walk and wherein you are half-persuaded God will not enter to interfere in behalf of the object of your petition? Do you follow the prayer of one who leads a prayer for rain or other needed blessing with the half-defined fear that it is impious to approach God with such requests, because, forsooth, the holy rollers make such prayers?

Cast yourself with utter abandon upon the power of God to grant anything He will, and rest secure in the certain knowledge that He will give what is best.

Communion Ware of Quality
Best Materials
FINEST WORKMANSHIP
ALUMINUM or SILVER PLATE
Individual Glasses
Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Dept. E. 1107 McGee St., Kansas City, Mo.

BARGAIN

BUS FARES

Between Jackson
And

Pontotoc	\$3.78
Oxford	\$3.01
Water Valley	\$2.71
Grenada	\$2.15
Meridian	\$1.79
Holly Springs	\$3.57
Ackerman	\$2.15
Columbus	\$3.06
Starkville	\$2.55

Several buses daily each way.

Round-trip tickets 10% less.

Tri-State Coaches

Jackson, Miss.

A Special Offering for Baptist Orphanage on **MOTHER'S DAY—Sunday, May 10**

To the 215 Children in our own Baptist Home this page is dedicated

M—is for the MERCY she possesses
O—means that she's only growing OLD
T—is for her TENDER sweet caresses
H—is for her HEART of purest gold
E—means EVERYTHING she's done to help me
R—means RIGHT and right she'll always be

Put them all together they spell

M O T H E R

A word that means the world to me

Dear Christian Friend:

If you will refer to page 25 of the Annual Mississippi Baptist State Convention Minutes you will find the Report of Committee on Review of Report on Social Service as follows:

"Inasmuch as the Baptist Orphanage is much in need of more funds for repairs and operating expenses we recommend that we permit the Superintendent to solicit funds privately from friends of the Orphanage for the funds needed. We further recommend that Mother's Day and Thanksgiving offering be stressed."

We are happy to state that thus far it has not become necessary to make private solicitations and our Thanksgiving offering of food supplies and clothing was sufficient to carry us for several months together with supplies that are being collected by our supply truck operated by our field representative, Mr. E. F. Graeser. However, we are in urgent need of cash contributions, so we are asking that every church, together with their various organizations make an offering on MOTHER'S DAY, MAY 10, and forward to us as soon as possible. OUR GOAL is \$10,000. Surely we can reach this goal easily with more than 200,000 Baptists, some 1,500 churches with all organizations, led by the splendid group of consecrated ministers and other Christian leaders.

What more appropriate time could we select to make a special offering to Motherless children than on MOTHER'S DAY? If our mothers

are still with us many of us will find her wherever she is and present to her, with our own hands some token of our love and appreciation for the many things she has done for us during all the years of our lives. Others of us will write her a long letter, if she is far away from us, telling her of our love, and will send her some appropriate gift. On the other hand if God has taken her to be with Him we will think of her on Mother's Day. We will remember the many things she did for us while she was with us, and everyone of us will want to do something to honor her memory. How can we better do this than by making a contribution to help do those things for the motherless child which the mother would do if she were living?

It is hoped that every church, Sunday school, W. M. U. and B. T. U. will observe MOTHER'S DAY this year by directing their attention to the Motherless children at the Baptist Orphanage. The mothers of these children once dreamed of great things for them. But alas! death interrupted whatever plans these mothers may have made to have these dreams come true. Are you willing to help us take up where these Mothers left off?

In our SAVIOUR'S NAME, we thank you in behalf of the children.

Fraternally,

W. G. MIZE, Superintendent,
Baptist Orphanage.